"Everyman, that Day, will have enough to make him careless of others" [Abasa: 37].

We ask Allah to save you and us from the punishment of the fire, and that He – the Mighty and Sublime - should make us among those who will fear Him – the Mighty and Sublime - and have hope in Him.

Hope in allah's mercy Hadeeth 412, 413, 414 and 415

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ شَهِدَ أَنْ لاَ إِله إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَلَيْمَ تُولُومٌ مِنْهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَلَاجَنَّةُ عَلَى مَا كَانَ مِنَ الْعَمَلِ». وَالْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ». متفقٌ عَلَيه .

"Ubadah bin As-Samit reported: Messenger of Allah said, "He who bears witness that there is no true god except Allah, alone having no partner with Him, that Muhammad is His slave and His Messenger, that 'Isa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allah will make him enter Jannah accepting whatever deeds he accomplished." [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذَرِّ، رَضِيَ الله عَنْهُ، قَال: قَالَ النَّبِيُّ، ﷺ: «يَقُولُ اللهُ عَنَّ وَجَلَّ: مَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ مَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبُتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبُتُ مِنْهُ ذِرَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ وَمَنْ تَقَرَّبُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ

هَرْوَلَةً، وَمَنْ لَقِيَنِي بِقُرَابِ الأَرْضِ خَطِيئَةً لاَ يُشْرِكُ بِي شَيْئًا، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً». رَوَاهُ مسلم .

Abu Dharr reported: The Prophet said, "Allah, the Almighty, says: 'Whosoever does a good deed, will have (reward) ten times like it and I add more; and whosoever does an evil, will have the punishment like it or I will forgive (him); and whosoever approaches Me by one span, I will approach him by one cubit; and whosoever approaches Me by one cubit, I approach him by one fathom, and whosoever comes to Me walking, I go to him running; and whosoever meets Me with an earth-load of sins without associating anything with Me, I meet him with forgiveness like that." [Muslim]

وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ، ﴿ فَقَالَ: يَا رَسُولَ اللهِ، مَا الْمُوجِبَتَانِ؟ فَقَالَ: «مَنْ مَاتَ لاَ يُشْرِكُ بِالله شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئًا، دَخَلَ النَّارَ» رَوَاهُ مُسْلم .

Jabir & reported: A bedouin came to the Prophet & and asked him, "O Messenger of Allah, what are the two imperatives which lead to Jannah or Hell." He & replied, "He who dies without associating anything with Allah will enter Jannah, and he who dies associating partners with Allah will enter the Fire." [Muslim]

وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ اللهِ وَمَعَاذُ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ: «يا مُعَادُ» قَالَ: «يا مُعَادُ» قَالَ: «يا مُعَادُ» قَالَ: اللهِ وَسَعْدَيْكَ، قَالَ: اللهِ وَسَعْدَيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ ثَلاثًا، قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لا إِلهَ إِلاَّ اللهُ، وأَنَّ مُحَمدًا عَبْدُهُ وَرَسُولُهُ صِدْقًا مِنْ قَلْبِهِ إِلاَّ حَرَّمَهُ اللهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ عَبْدُ مَرَّمَهُ اللهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ

اللهِ أَفَلا أُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا؟ قَال: «إِذًا يَتَّكِلُوا» فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُمًا، متفقٌ عَلَيه

Anas bin Malik & reported: Mu'adh bin Jabal was riding on the beast with the Prophet s, when he said to him, "O Mu'adh!" Mu'adh replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." He again called out, "O Mu'adh." He (again) replied, "Here I am responding your call, and at your pleasure." He (Messenger of Allah) addressed him (again), "O Mu'adh!" He replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." Upon this he (the Prophet 囊) said, "If anyone testifies sincerely that there is no true god except Allah, and Muhammad is His slave and Messenger, truly from his heart, Allah will safeguard him from Hell." He (Mu'adh) said, "O Messenger of Allah, shall I not then inform people of it, so that they may have glad tidings." He & replied, "Then they will rely on it alone (and thus give up good works altogether)." Mu'adh 🐇 disclosed this Hadith at the time of his death, to avoid sinning for concealing. [Al-Bukhari and Muslim]

Commentary

After the author (may Allah shower blessings on him) mentioned the Chapter of Fear of Allah, he followed it with the Chapter of Hope in Allah's Mercy. It seems he gives precedence to hope over fear. Alternatively, he may mean that if you feel weighed down by fear, then open the door of Hope.

Then the author (may Allah shower blessings on him) mentioned some relevant verses and *Ahaadeeth*. One of the verses is the statement of Allah– the Mighty and Sublime:

﴿ فَلْ يَكِعِبَادِى ٱلَّذِينَ أَسْرَفُواْ عَلَىٰ أَنفُسِهِمْ لَا نَقْنَطُواْ مِن رَّحْمَةِ ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ ٱلدُّنُوبَ جَمِيعًا إِنَّهُ، هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ () ﴾

"Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." [Zumar: 53].

The above verse was revealed regarding the penitent; whoever turns to Allah in repentance, He – the Mighty and Sublime - will accept his repentance irrespective of the magnitude of his sins. Indeed, Allah—the Mighty and Sublime - has said:

"And those who invoke not any other ilâh (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful." [Fur'qaan: 68-70].

So whoever repents from any sin, Allah– the Mighty and Sublime - will accept his repentance irrespective of the enormity of his sins. However, if the wrong involves the rights of other mortals, such rights must be returned to their owners in order for your repentance to be valid.

As for those who fail to turn to Allah in repentance, He – the Mighty and Sublime - has said:

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases" [Nisaa: 48].

Thus, He – the Mighty and Sublime - will not forgive them if their misdeed entails Disbelief. Otherwise, He may forgive them or punish them for the sin.

But if the wrongs are Minor Sins, avoiding Major Sins is one of the means of expiation.

Then the author (may Allah shower blessings on him) mentioned a number of relevant *Ahaadeeth*. They all emphasize the greatness of having hope in Allah – the Mighty and Sublime - such that one will meet one's Lord hoping that His Mercy will prevail over His Punishment.

There are several broad Ahaadeeth whose meanings are defined by other textual evidences. An example is his statement that whoever meets Allah– the Mighty and Sublime – without associating any partner with Him will enter the Paradise, and that whoever meets Him associating a partner with Him will enter the Hell. This connotes both Shirk and Kufr, such as Disbelief of denial and Disbelief of arrogance among other forms. These forms of Kufr will not be forgiven, just as Shirk.

We ask Allah– the Mighty and Sublime - to make us among those who will have hope in His Mercy and fear His Punishment.

Hadeeth 417

وَعَنْ عِتْبَانَ بِنِ مالِكٍ، رَضِيَ اللهُ عَنْهُ، وَهُوَ ممَّنْ شَهِدَ بَدْرًا، قَالَ: كُنْتُ أُصَلِّي لِقَوْمِي بَنِي سَالِم، وَكَانَ يَحُولُ بَيْنِي وَبَيْنَهُم واد إِذَا جَاءَتِ الْأَقْطَارُ، فَيَشُقُ عَلَيَّ اجْتِيَازُهُ قِبَلَ مَسْجِدِهِمْ، فَجِئْتُ رَسُولَ اللهِ، هُمُ فَعَلْتُ لَهُ: إِنِّي أَنْكُرْتُ بَصَرِي، وَإِنَّ الْوَادِيَ الَّذِي بَيْنِي وَبَيْنَ قَوْمِي يَسيلُ فَقُلْتُ لَهُ: إِنِّي أَنْكُرْتُ بَصَرِي، وَإِنَّ الْوَادِيَ الَّذِي بَيْنِي وَبَيْنَ قَوْمِي يَسيلُ إِذَا جَاءَتِ الأَمْطَارُ، فَيَشُقُ عَلَيَّ اجْتِيَازُهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي، فَتُصَلِّي فِي إِذَا جَاءَتِ الأَمْطَارُ، فَيَشُقُ عَلَيَّ اجْتِيَازُهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي، فَتُصلِّي فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصلِّى، فَقَالَ رَسُولُ الله، هِ: «سَأَفْعَلُ»، فَعَدَا عَلَيَّ بَيْتِي مَكَانًا أَتَّخِذُهُ مُصلًى، فَقَالَ رَسُولُ الله، هَذِي السَافْعَلُ»، فَعَدَا عَلَيَ

رَسُولُ اللهِ، وَأَبُو بَكْرٍ، رَضِيَ الله عَنْهُ بَعْدَ ما اشْتَدَّ النَّهَارُ، وَاسْتَأْذَنَ رَسُولُ اللهِ، عَنْ فَأَدُنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟ » فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ يُصَلِّيَ فيه، فَقَامَ رَسُولُ الله، عَنْ فَكَبَّرَ وَصَفَفْنَا وَرَاءَهُ، فَصَلَّى رَكْعَتَيْن، ثُمَّ سَلَّمَ وَسَلَّمْنَا وَرَاءَهُ، فَصَلَّى رَكْعَتَيْن، ثُمَّ سَلَّمَ وَسَلَّمْنَا وَرَاءَهُ، فَصَلَّى رَكْعَتَيْن، ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ، فَحَبَسْتُهُ عَلَى خَزيرَةٍ تُصْنَعُ لَهُ، فَسَمِعَ أَهْلُ اللَّارِ أَنَّ رَسُولَ الله، فَي بَيْتِي، فَنَابَ رِجالٌ مِنْهُمْ حَتَّى كَثُرَ الرِّجَالُ فِي الْبَيْتِ، فَقَالَ رَجُلٌ: ذلك مُنَافِقٌ لاَ يُحِبُّ اللهَ فَقَالَ رَجُلٌ: ذلك مُنَافِقٌ لاَ يُحِبُّ اللهَ وَرَسُولُهُ، فَقَالَ رَسُولُ اللهِ، عَنَى اللهَ قَلْ ذلكَ، أَلاَ تَرَاهُ قَالَ: لاَ إِلهَ إِلاَّ اللهُ وَرَسُولُهُ أَعْلَمُ، أَمَّا نَحْنُ وَرَسُولُهُ مَا نَرَى وُدَّهُ، وَلاَ حَدِيثَهُ إِلاَّ إِلَى الْمُنَافِقِينَ! فَقَالَ رَسُولُ اللهِ، عَنَى النَّارِ مَنْ قَالَ: لاَ إِلهَ إِلاَّ اللهُ يَبْتَغِي بِنلِكَ وَجُهَ اللهِ تَعَالَى؟! ». فَقَالَ: لاَ إِلهَ إِلاَّ اللهُ يَبْتَغِي بِنلِكَ وَجُهَ اللهِ تَعَالَى؟! ». فَقَالَ: لاَ إِلهَ إِلاَّ اللهُ يَبْتَغِي بِنلِكَ وَجُهَ اللهِ تَعَالَى؟! ». فَقَالَ: لاَ إِلهَ إِلاَّ اللهُ يَبْتَغِي بِنلِكَ وَجُهَ اللهِ مَا نَرَى وُدَّهُ وَلاَ حَدِيثَهُ إِلاَّ إِلَى الْمُنَافِقِينَ! فَقَالَ رَسُولُ اللهِ، عَنْ وَجُهَ اللهِ مَا نَرَى وُدَةً وَلاَ حَرِيثَهُ إِلاَ إِلهَ إِلاَ اللهُ يَبْتَغِي بِنلِكَ وَجُهَ اللهِ اللهِ مَا نَرَى وَدُوّهُ وَلاَ حَدِيثَهُ إِلاَ إِلَى الْمُنَافِقِينَ! فَقَالَ رَسُولُ اللهِ يَبْتَغِي بِنلِكَ وَجُهَ اللهِ إِلهَ اللهِ مَا مَنَى مَنْ عَلَى النَّارِ مَنْ قَالَ: لا إِلهَ إِلاَ اللهُ يَبْتَغِي بِنلِكَ وَجُهَ اللهِ اللهُ اللهُ اللهُ عَلْهُ اللهُ عَلْهُ عَلَى النَّارِ مَنْ قَالَ: لا إِلهَ إِلاَ اللهُ يَبْتَغِي بِنلِكَ وَجُهَ اللهِ عَلْهُ عَلَى النَّارِ مَنْ قَالَ: لا إِلهَ إِلا إِلهَ إِلاَ اللهُ عَلْهُ اللهُ عَلَى النَّا اللهُ عَلْهُ اللهُ عَلْمُ اللهُ عَلْهُ اللهُ اللهُ عَلْهُ اللهُ اللهُ اللهُ الله

'Itban bin Malik reported, who was with Messenger of Allah in the battle of Badr: I used to lead my people at Bani Salim in Salat (prayer) and there was a valley between me and those people. Whenever it rained, it became difficult for me to cross it for going to their mosque. So I went to Messenger of Allah and said, "I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it. I wish you to come to my house and offer Salat at a place so that I could reserve that as a Musalla (place for prayer)." Messenger of Allah said, "I will do so." So Messenger of Allah and Abu Bakr came to my house the (next) morning after the sun had risen high. Messenger of Allah asked my permission to enter and I admitted him. He did not sit before saying, "Where do you want us to offer Salat in your house?" I pointed to the place where I wanted him to offer prayers. So Messenger of Allah

stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two Rak'ah prayer and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called Khazirah which I had prepared for him. (Khazirah is a special type of dish prepared from barley flour and meat soup). When the neighbours got the news that Messenger of Allah & was in my house, they started coming till a large number of men gathered in my house. One of them said, "What is wrong with Malik, for I do not see him?" One of them replied, "He is a hypocrite and does not love Allah and His Messenger." On that Messenger of Allah said, "Don't say this. Haven't you seen that he testified that there is no true god except Allah,' for Allah's sake only." The man replied, "Allah and His Messenger know better, but by Allah, we never saw him but helping and talking with the hypocrites." Messenger of Allah 囊 replied, "No doubt, whosoever testifies that there is no true god except Allah, seeking by so professing the pleasure of Allah only, Allah will safeguard him against (Hell) Fire." [Al-Bukhari and Muslim

Commentary

The author (may Allah shower blessings on him) reported this Hadeeth on the authority of Itbaan bin Maalik (may Allah be pleased with him), who was the Imam of his clan, *Banoo Saalim*. There was a valley with waterway between him and his people which becomes difficult to cross whenever there was flood.

In addition, his sight was weak. So, he has two challenges: navigating a flooded valley and weak sight. Therefore, he came to the Prophet and requested that he should visit his house and pray there. He wanted to make the spot a private place of worship, even if it were not a mosque.

The Prophet % gave him his word that he would come, so he % went with Aboo Bakr at high noon. Aboo Bakr (may Allah be pleased with

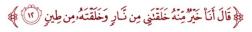
him) was his companion at home and on journeys; he was always with him. The Prophet # would say: 'Aboo Bakr, Umar and I came', 'Aboo Bakr, Umar and I went', or 'Aboo Bakr, Umar and I came back'.

So, the two were his regular companions and advisers. They were his companions in this world and in *Al-Barzakh*⁽¹⁾ and they shall be his companions on the Day of Resurrection. These three shall be resurrected to stand before Allah– the Mighty and Sublime - from the same place, that is the house where the Prophet ** was buried, which has become part of the Prophet's Mosque today.

Consider the wisdom: Allah- the Mighty and Sublime - made the house in which the Prophet * was buried to become part of the mosque, so that these three persons would rise on the Day of Resurrection from the middle of the mosque - the mosque of the Prophet.

Therefore, you should never detest anything that Allah—the Mighty and Sublime - has chosen; He might have done that for a great benefit which you might not know. Some people detest the fact that the Prophet's house is now part of the mosque, comparing it to the actions of grave-worshippers who build mosques on graves.

However, there is no comparison. The mosque was not built on the grave; rather, the mosque was extended to include the house while the grave remains within the house independent of the mosque. So there is no evidence in that for any person (to allege of the practice of grave worship) except he who intends to promote falsehood. He is saying the like of what *Iblis* said:



"I am better than him (Adam), You created me from fire, and him You created from clay." [Al-Araaf: 12].

So consider the wisdom behind it: the trio shall be restored to life from the same place on the Day of Resurrection – from the interior of the Prophet's Mosque. Glorified is Allah! Many people are oblivious

¹ Translator's Note: The life between death and resurrection.

of this wisdom.

Back to the subject, the Prophet * went to the community of Banoo Saalim at high noon. He arrived there and entered after permission was granted. However, he did not sit before he enquired: 'Where is the place you want me to pray?' He actually came for a reason, so he wanted to complete that before any other thing. This is wisdom; do not deviate to other matters before you achieve your initial objective in order to optimize time and that you may achieve blessing in it.

Many people waste their time because they move from one matter to another. Let me cite an example: You want to check a matter in a book. You open to the Table of Contents, and another matter catches your attention. As you are about to look at that, another one catches your attention, and you continue in this cycle. You would have succeeded in wasting your time, without achieving your initial objective. Hence, start with what you intend to achieve before anything else, then you may move to something else afterward.

So the Prophet **solution** solution between the spot with a congregation; it was circumstantial, not a regular congregation.

So, after he finished from the prayer, a sumptuous meal was prepared for him. The people in the neighbourhood heard about the Prophet's presence in the house of Itbaan bin Maalik, so they trooped out to hear from him and take guidance from him. So they said: 'Where is so-and-so?' and some replied: 'He is a hypocrite, he is a hypocrite'.

The Prophet $\frac{1}{2}$ detested that statement, thus he $\frac{1}{2}$ said: 'Don't say that, don't you see that he testifies that there is no god but Allah, wishing with that the Face of Allah'.

Then a man said: 'It is Allah and His Messenger that know better'. This is because the one who says 'Laa ilaaha illa llaah', seeking the Face of Allah, is a believer, not a hypocrite. A hypocrite will say it for show off and to make people hear him, without it permeating his heart, refuge is with Allah. But whoever says it seeking the Face of Allah– the Mighty and Sublime- is indeed a true believer, and such

statement will enter his heart.

Then the Prophet said: 'Verily Allah had forbidden the Hell for whoever says 'Laa ilaaha illa llaah', hoping with it the Face of Allah'. Therefore, Allah– the Mighty and Sublime – has forbidden the Hell for anybody who says it seeking the Face of Allah. Why? Because if he says it in quest of the Face of Allah– the Mighty and Sublime, he will implement its logical implications, and acts by what this great statement dictates, such as carrying out obligatory acts and avoiding prohibited matters. Likewise, he will treat a lawful matter as lawful and an unlawful matter as unlawful. Whoever does this is indeed one of the dwellers of Paradise and Allah– the Mighty and Sublime - will save him from Hell.

There is nothing in this *Hadeeth* showing that the one who abandons the *Salat* is not a disbeliever. We know with certainty, as clear as the sun is, that whoever believes in *La ilaha illa llah*, seeking the Face of Allah with it, will not leave off the *Salat*. This is impossible. How will an individual says he believes in *Laa ilaaha illa llaah* hoping with it the Face of Allah– the Mighty and Sublime, without observing the *Salat*! Such person would be among the worst set of liars. If truly he believes in *Laa ilaaha illa llaah*, seeking the Face of Allah– the Mighty and Sublime, he will not leave off the Prayer which is the greatest pillar of Islam after the two testimonies of faith.

This Hadeeth contains a number of benefits:

Anyone whose condition is similar to the condition of Itbaan bin Maalik is excused from Congregational prayer, so he can pray at home. For instance, there is a flooded valley between his house and the mosque; he is excused.

Also, it shows the permissibility of saying, "I will do something in the future." When a person is asked: 'Will you come tomorrow?' and he replies, 'Yes I will come', without adding *Insha Allah* (if Allah wills). If he is asked about reconciling this assertion with the verse:

﴿ وَلَا نَقُولَنَّ لِشَانَي ۚ إِنِّي فَاعِلُ ذَلِكَ غَدًا اللَّ إِلَّا أَن يَشَآءَ ٱللَّهُ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ

"And never say of anything, "I shall do such and such thing tomorrow."

Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."" [Kahf: 23-24].

"such and such thing" is an indefinite statement; does it encompass Allah's deed or your deed?

We say that a person saying, 'I shall come to you', may suggest two meanings:

The First meaning: he is sure of doing it. Nobody should say this except he adds 'Insha Allah', because he is not certain of reaching the following day. Even if he does, he may not be able to make it or something may prevent him from going.

The Second meaning: he wants to state what is certainly on his mind rather than doing it. There is nothing wrong with that because he is talking about his current state of mind. For instance, it is said to you: 'Will you travel to Makkah?' and you replied: 'Yes, I will travel to Makkah,' and you only intend to state what is certain at the moment.

But if you really want to do it, that is, you will soon do it, then you must add 'Insha Allah'.

Another benefit is that a person is excused for not attending the Congregational prayer if he has difficulty accessing the path to the mosque due to mud, water or other impediments. It was the practice of the Prophet to instruct the caller to announce that people should pray in their homes whenever it rained at night in order to relieve them of the attached hardship. But if the water will bring no difficulty, creating no mire, nobody is excused from coming to the mosque for Congregational prayer.

Another benefit of the *Hadeeth* of Itbaan bin Maalik is that a private place of worship cannot have the same ruling as a mosque. Hence, such spot cannot stand in stead of a mosque for him even if

he demarcates it.

Hence, such spot cannot have the same rulings as the mosques; thus, he can be there even if he is sexually impure and it is not compulsory for him to observe *Tahiyyatul-Masjid*. The rulings of mosque do not apply to him, thus he cannot perform '*Ttikaaf*⁽¹⁾' there; even a woman who had taken a section of her home as a mosque cannot perform '*Itikaaf* in such space.

Likewise, the *Hadeeth* shows that it is permissible to observe a supererogatory prayer in congregation. However, this should not be regular but occasional. After Itbaan had shown the Prophet # the spot he wanted him to select as his place of worship, he # stepped forward and observed two units of prayer leading a group of people. Thus, there is no fault in one observing a supererogatory prayer such as the ones that accompany the obligatory prayers, or *Solat ad-Duha*, but this should be intermittent.

It has been authentically reported that Ibn Abbass, Ibn Mas'ood and Hudhayfah – may Allah be pleased with them all- performed *Tahajjud* with the Prophet ****** at different times. However, this was not his usual practice. Therefore, an occasional performance of supererogatory prayer in congregation is not blameworthy.

Likewise, it shows that it is not bad to designate a specific place for prayer in the house. This is not comparable to taking a specific place in the mosque, which is not permissible. That is, one is prohibited from taking a specific place for prayer in a mosque, hence one does not observe a supererogatory prayer, the *Tahiyyatul Masjid* and others except on that spot. The Prophet # forbade laying claim to a specific place as animals like camels do, so he does not do anything, sleeping or relaxing, except in the place.

Also, one must restrain one's tongue from saying negatives about people. Examples include labelling them hypocrites, disbelievers or sinner without concrete reasons. One can ascribe such appellation to them if there is a substantial reason for that; otherwise, it is prohibited. This is because when a man described Itban bin Maalik – may Allah

¹ Translator's Note: The practice of remaining in solitude in the mosque especially during the last ten days of the month of Ramadan.

be pleased with him – as a hypocrite, the Prophet said: 'Do not say that, don't you know that he says *Laa ilaaha illa llaah* hoping with it the Face of Allah'.

And that was when the Prophet * was alive. Now, we only judge people according to their apparent deeds. Thus, we would consider whoever displays righteousness as righteous, and we should restrain our tongues from abusing or cursing him.

And this *Hadeeth* reveals the love of the Companions for the Prophet **55**, and their love of always sitting with him. Hence, when they heard that he was with Itbaan bn Maalik – may Allah be pleased with him, they rushed out to him so that they would learn from him and benefit from his blessing.

One of its benefits has been mentioned earlier: you must start with your initial objective without deviating to any other matter. Hence, when the Prophet ** reached the house, he began by observing *Salat* at the designated spot before sitting down or checking the meal that had been prepared for him.

In addition, it demonstrates the humility of the Prophet \$\mathbb{z}\$. Itbaan (may Allah be pleased with him) said: 'I prepared a meal for him called *Khazirah*⁽¹⁾', a not so pleasant meal. He asked the Prophet \$\mathbb{z}\$ to remain patient until the complete preparation of the meal, and he would bring it to the Messenger of Allah \$\mathbb{z}\$. There is no doubt that this shows the Prophet's humility \$\mathbb{z}\$.

Another benefit derived from this hadeeth, and which is the greatest benefit, is that whoever says *Laa ilaaha illa llaah* seeking the Face of Allah with it, He – the Mighty and Sublime - will save him from entering the hell. This is 'because Allah has forbidden for the fire to consume whoever says *Laa ilaaha illa llaah* hoping with it the Face of Allah – the Mighty and Sublime'; that is, if such says it seeking the Face of Allah.

And what is known is that whoever says it seeking the Face of Allah– the Mighty and Sublime- will do everything that will bring him closer to Him, which includes performing the obligatory acts.

¹ Translators' Note: That is prepared from barley flour and meat soup.

This hadeeth is not an evidence for the indolent and the heedless who would only say: 'We say: *Laa ilaaha illa llaah* seeking the Face of Allah'. We say: If you are truthful in your claim, then why are neglectful of the obligatory acts of worship?

Ahaadeeth 418, 419,420, 421, 422, 423, 424 and 425

وَعَنْ عُمَرَ بِنِ الْخَطَّابِ، رَضِيَ اللهُ عَنْهُ، قَال: قَدِمَ رَسُولُ اللهِ، ﷺ بِسَبْيٍ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَسْعَى، إِذْ وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتُهُ، فَأَلْزَقَهُ، فَقَالَ رَسُولُ الله، ﷺ: «أَتَرَوْنَ هذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لا وَالله. فَقَالَ: «للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هذِهِ بِوَلَدِهَا» مُتَّفَقٌ عَلَيْهِ .

'Umar bin Al-Khattab reported: Some prisoners were brought to Messenger of Allah amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allah said, "Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah said, "Allah is more kind to his slave than this woman is to her child." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَال: قَال رَسُولُ الله، ﷺ: «لَمَّا خَلَقَ الله الْخَرْشِ: إِنَّ خَلَقَ الله الْخَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

Abu Hurairah * reported: I heard Messenger of Allah * saying, "When Allah created the creatures, He wrote in the Book, which

is with Him over His Throne: 'Verily, My Mercy prevailed over My Wrath.'" [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله، ﷺ: يَقُولُ: «جَعَلَ اللهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلائِقُ حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيْبَهُ».

Abu Hurairah reported: Messenger of Allah said, "Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it." [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ عَلَىٰ، فِيمَا يَحْكِيْ عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى، قَال: «أَذْنَبَ عَبْدٌ ذَنبًا، فَقَالَ: اللَّهُمَّ اغفِرْ لِي ذَنْبِي، فَقَالَ اللهُ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ اغفِرْ لِي ذَنْبِي، فقال تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، قَد غَفَرْتُ لِعَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، قَد غَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ» رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، قَد غَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ» مَنْ عَلَى .

Abu Hurairah reported: The Prophet said, "Allah, the Exalted, and Glorious said: 'A slave committed a sin and he said: O Allah, forgive my sin,' and Allah said: 'My slave committed a sin and then he realized that he has a Rubb Who forgives the sins and punishes for the sin.' He then again committed a sin and said:

'My Rubb, forgive my sin,' and Allah said: 'My slave committed a sin and then realized that he has a Rubb Who forgives his sin and punishes for the sin.' He again committed a sin and said: 'My Rubb, forgive my sin,' and Allah said: 'My slave has committed a sin and then realized that he has a Rubb Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: ﴿وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا، لَذَهَبَ الله بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ الله تَعَالَى، فَيَغْفِرُ لَهُمْ ﴿ رَوَاهُ مسلم .

Abu Hurairah reported: Messenger of Allah said, "By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them." [Muslim]

وعن أبي أيُّوبَ خالدِ بنِ زَيْدٍ، رضي اللهُ عنه، قال: سَمِعْتُ رَسُولَ اللهِ، عَنه، قال: سَمِعْتُ رَسُولَ اللهِ، عَلَى يقولُ: «لولا أنكم تُذْنِبُونَ؛ لَخَلَقَ اللهُ خَلْقًا يُذنِبُونَ، فَيَسْتَغْفِرُونَ، فَيَسْتَغْفِرُونَ، فَيَسْتَغْفِرُونَ، فَيَخْفِرُ لَهُمْ» رواه مسلم .

Abu Ayyub Khalid bin Zaid reported: Messenger of Allah said, "Were you not to commit sins, Allah would create people who would commit sins and ask for forgiveness and He would forgive them." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَال: كُنَّا قُعُودًا مَعَ رَسُولِ اللهِ ﴿ مَعَنَا أَبُو بَكْرٍ وَعُمَرُ، رَضِيَ اللهُ عَنْهُمَا فِي نَفَرٍ، فَقَامَ رَسُولُ اللهِ، ﴿ مَعَنَا أَبُو بَكْرٍ وَعُمَرُ، رَضِيَ اللهُ عَنْهُمَا فِي نَفَرٍ، فَقَامَ رَسُولُ اللهِ، ﴿ مِنْ بَيْنِ أَظْهُرِنَا، فَأَبُطاً عَلَيْنَا، فَخَرِشِينَا أَنْ يُقْتَطَعَ دُونَنَا؛ فَفَزِعْنَا، فَقُمْنَا، فَكُنْتُ أَوَّلُ مَنْ فَزِعَ، فَخَرَجْتُ أَبْتَغِي رَسُولَ الله، ﴿ حَتَّى أَتَيْتُ حَائِطًا

لِلأَنْصَارِ - وَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى قَوْلِهِ: فَقَالَ رَسُولُ اللهِ، ﷺ، «اذْهَبْ فَمَنْ لَقِيتَ وَرَاءَ هذَا الْحَائِطِ يَشْهَدُ أَنْ لاَ إِلهَ إِلاَّ اللهُ، مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ» رَوَاهُ مُسْلِم.

Abu Hurairah reported: We were sitting with Messenger of Allah Abu Bakr and 'Umar were also there among the audience. In the meanwhile Messenger of Allah got up and left us. We waited long for his return: When we were worried about his safety, and got scared, we got up. I, therefore, went out to look for Messenger of Allah and came to a garden which belonged to the Ansar. He said to me "Go and give glad tidings of Jannah to anyone who testifies 'La ilaha illallah (There is no true god except Allah),' being whole-heartedly certain of it." [Muslim]

وَعَنْ عَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَ، عَلا قَولَ اللهِ عَزَّ وَجَلَّ فِي إِبْراهيمَ عِلَىٰ: رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي [إِبْراهيم: ٣٦] ، وَقَوْلَ عِيسى، عِلَىٰ: إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ * إِنْ تُعَذِّبُهُمْ فَإِنَّكُ أَنْتَ الْعَزِيزُ الْحَكِيمُ * [الْمَائِدَة: ٨١١] ، فَرَفَعَ يَدَيْهِ وَقَال: «اللَّهُمَّ أُمَّتِي أُمَّتِي أُمَّتِي» وَبَكَى، فَقَالَ اللهُ عَزَّ وَجَلَّ: «يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ وَرَبُّكَ أَعْلَمُ، فَسَلْهُ مَا يُبْكِيهِ؟» فَأَتَاهُ جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلاَ تَعَالَى: «يَا جِبْرِيلُ اذَهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلا تَعَالَى: «يَا جِبْرِيلُ اذَهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلاَ يَسُووْكَ» رَوَاهُ مسلم .

'Abdullah bin 'Amr bin Al-'As is reported: The Prophet is recited the Words of Allah, the Exalted, and the Glorious, about Ibrahim who said: "O my Rubb! They have led astray many among mankind. But whosoever follows me, he verily, is of me." (14:36)

and those of 'Isa (Jesus) who said: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise." (5:118). Then he * raised up his hands and said, "O Allah! My Ummah, my Ummah," and wept; Allah, the Exalted, said: "O Jibril (Gabriel)! Go to Muhammad (*) and ask him: 'What makes you weep?'" So Jibril came to him and asked him (the reason of his weeping) and the Messenger of Allah informed him what he had said (though Allah knew it well). Upon this Allah said: "Jibril, go to Muhammad (*) and say: 'Verily, We will please you with regard to your Ummah and will never displease you." [Muslim]

Commentary

All these *Ahaadeeth* come under the Chapter of Hope in Allah's Mercy. The author (may Allah shower blessings on him) brought them and they are many indeed. One of them is the *Hadeeth* that Allah– the Mighty and Sublime - is more merciful to His servants than a mother is to her child.

The evidence for that is the story of a woman-captive who saw her baby among the crowd, she held him close to her chest and then breastfed him. Then the Prophet *said: 'Do you think this woman will be willing to throw her baby into fire?' The Companions replied saying she will not. Then the Prophet *said: 'Allah is more merciful to His slaves than this mother to her child'.

This shows the perfection of Allah's Mercy (on His slaves).

The signs of His mercy are many, which include these bounties coming to us continuously; and the greatest of these bounties is Islam. Indeed, Allah– the Mighty and Sublime - denied some people of the bounty of guidance to Islam while He guided His slaves, the believers, to it; this is the greatest bounty.

Another bounty is that Allah- the Mighty and Sublime - sent the messengers to people as givers of glad tidings and warners for people

not to have an excuse after the coming of the messengers.

So also the author (may Allah shower blessings on him) mentioned some *Ahaadeeth* that show that Allah's Mercy supersedes His Anger. Hence, Allah– the Mighty and Sublime - encourages the sinners to seek forgiveness from their Lord. If he had wished, he would have destroyed them without giving them opportunity to seek forgiveness from Him.

"And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes" [Al-Faatir: 45].

Hence, it has been recorded in a *Hadeeth* reported by *Muslim*, that the Prophet said: 'If you do not commit sins, Allah will let you go, and He will bring forth another set of people that will commit sins, and those will seek His forgiveness and He will forgive them.'

This encourages a slave to seek Allah's Forgiveness after committing a sin, and Allah– the Mighty and Sublime - will forgive him if he seeks it with sincerity and certain heart:

"Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.' [Az-Zumar: 53].

Likewise, the Prophet **#** recited the statement of Prophet Ibrahim (******) about the idols:

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful." [Ibrahim: 36].

And the statement of Prophet 'Eesa ():

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise." [Al-Maidah: 118].

So when the Prophet ## recited these statements, he raised his hands and began to cry. He was repeating: 'O my Lord, my Ummah! My Ummah! Then Allah— the Mighty and Sublime - instructed Jibreel: 'Go to Muhammad and say to him: We shall make you happy as regard your Ummah, We shall not make you sad'.

Indeed Allah– the Mighty and Sublime – delighted him with his *Ummah* by multiplying the rewards of this *Ummah* as it has been recorded in an authentic *Hadeeth*⁽¹⁾. It stated that the similitude of this nation compared to the preceding nations is comparable to a person who employs some labourers. They worked from the first part of the day till midday, and he gave them a *Dinar* each. Thereafter, he employed another group of labourers from midday till evening time, and he gave them a *Dinar* each. Then, he employed another group of labourers from evening till the sunset, and he paid them two *Dinars* each.

So the earlier labourers protested the decision of the employer to pay the last group of labourers two *Dinars* each whereas they spend more time than the last group of labourers.

¹ Al-Bukhaari reported it in the Book of Rent no: (2268)

Then their employer said to them: 'Have I been unjust to you?' They said: 'No'.

Therefore, the employer is not blameworthy.

Thus, Allah's bounties on this *Ummah* are numerous.

Hence, Allah– the Mighty and Sublime - has delighted His Messenger swith his *Ummah* in a number of ways, praise be to Allah. One of these bounties is earning rewards in manifold for their actions. Likewise, this is the last *Ummah* but the foremost on the Day of Resurrection.

Also, the Prophet said: 'I have been given five things which the prophets before me have not been given. I have been helped with fright in a distance of a month, the land has been made for me as a mosque and a (source of) purification, the war booty has been made permissible for me while it was not for anybody before me'(1).

These special qualities are for him and his *Ummah*.

The important point is that these *Ahaadeeth*, as mentioned by the author (may Allah shower blessings on him), addressed hope in Allah– the Mighty and Sublime. Similarly, they encourage one to act righteously, hoping with it the reward from Allah and His Forgiveness– the Mighty and Sublime.

Hadeeth 426, 427, 428, 430, 431, 432 and 433

وَعَنْ مُعَاذِ بِنِ جَبَلٍ، رَضِيَ الله عَنْهُ، قال: كُنْتُ رِدْفَ النَّبِيِّ، ﴿ عَلَى حِمَارٍ فَقَالَ: «يَا مُعَاذُ هَل تَدْرِي مَا حَقُّ اللهِ عَلَى عِبَادِهِ، وَمَا حَقُّ الْعِبَادِ عَلَى عِبَادِهِ، وَمَا حَقُّ الْعِبَادِ عَلَى الله عَلَى الْعِبَادِ أَنْ عَلَى الله عَلَى الْعِبَادِ أَنْ عَلَى الله عَلَى الْعِبَادِ أَنْ

¹ Al-Bukhaari reported it in the Book of Tayammum no: (335); and Muslim reported it in the Book of Mosques no: (521)

يَعْبُدُوهُ، وَلا يُشْرِكُوا بِهِ شَيْئًا»، وَحَقَّ الْعِبَادِ عَلَى الله أَنْ لاَ يُعَذِّبَ مَنْ لا يُشْرِكُ إِنَّ فَقُلْتُ: يَا رَسُولَ الله أَفَلا أَبشِّرُ النَّاسَ؟ قَال لا تُبَشِّرُهُمْ فَيُتَّكِلُوا» متفقٌ عَلَيه .

Mu'adh bin Jabal reported: I was riding a pillion with the Prophet on a donkey. He said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better." Upon this the Messenger of Allah said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'adh) added: I said to the Messenger of Allah: "Shall I give the glad tidings to people?" He said, "Do not tell them this good news for they will depend on it alone." [Al-Bukhari and Muslim]

وَعَنِ الْبَرَاءِ بْنِ عَاذِبِ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﴿ قَالَ: «الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لاَ إِله إِلاَّ الله، وَأَنَّ مُحَمَّدًا رَسولُ الله، فَلْكِ قُولُهُ تَعَالَى: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ [إبراهيم: ٧٧] متفقٌ عَلَيه .

Bara' bin 'Azib & reported: The Prophet * said, "When a believer is questioned in the grave, he testifies that, 'there is no true god except Allah and Muhammad is the Messenger of Allah.' About him the Words of Allah, the Exalted, are: 'Allah will keep firm those who believe, with the firm statement (The Testimony of Faith) in this world and the Hereafter)." (14:27) [Al-Bukhari and Muslim]

وَعَنْ أَنْسٍ، رَضِيَ الله عَنْهُ، عَنْ رَسُولِ الله، ﷺ، قَال: «إِنَّ الْكَافِرَ إِذَا

عَمِلَ حَسَنَةً، أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ، فَإِنَّ اللهَ تَعَالَى يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الآخِرَةِ، وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ».

Anas reported: Messenger of Allah said, "When an infidel accomplishes any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allah stores up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience."

وَعَنِ ابنِ عَبَّاسٍ، رَضِي الله عَنْهُمَا، قَال: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: «مَا مِنْ رَجُلٍ مُسلِم يَمُوتُ فَيَقُومُ عَلَى جِنَازَتِهِ أَرْبَعُونَ رَجُلاً لا يُشْرِكُونَ بِالله شَيْئًا إِلاَّ شَفَّعُهُمُ الله فِيهِ». رَوَاهُ مسلم.

Ibn 'Abbas ** reported: Messenger of Allah ** said, "Any Muslim dies and forty men who do not associate anything with Allah (in worship), perform his funeral prayer, Allah makes them intercede for him." [Muslim]

وَعَن ابنِ مَسعودٍ، رَضِيَ الله عَنْهُ، قَالَ: كُنَّا مَعَ رَسُولِ الله، وَ فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ، فَقَالَ: «أَتَرْضَونَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: الله قُلْنَا: نَعَمْ، قَالَ: (وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لأرجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَمَا أَنْتُم فِي أَهْلِ الشَّرْكِ وَذَلِكَ أَنَّ الْجَنَّةَ لاَ يَدْخُلُهَا إِلاَّ نَفْسُ مُسْلِمَةٌ، وَمَا أَنْتُم فِي أَهْلِ الشَّرْكِ إِلاَّ كَالشَّعْرَةِ السَّوْدَاءِ فِي إِلاَّ كَالشَّعْرَةِ السَّوْدَاءِ فِي جلدِ الثَّوْرِ الأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدِ الأَوْرِ الأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدِ الأَوْرِ الأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدِ اللَّهُ الْمَالِمَةُ عَلَيْهِ السَّوْدِ الْمُؤْدِ الْمُؤْدِ الْرَائِي فَيْ عَلَيْهِ .

'Abdullah bin Mas'ud so reported: There were, about forty of us with Messenger of Allah so in a camp when he said, "Aren't you pleased that you will constitute one-fourth of the inhabitants

of Jannah?" We said, "Yes." He again said, "Aren't you pleased that you will constitute one-third of the inhabitants of Jannah?" We said: "Yes." Upon this he said, "By Him in Whose Hand Muhammad's soul is, I hope that you will constitute one-half of the inhabitants of Jannah; and the reason is that only Muslims will be admitted into Jannah; and you are no more compared to the polytheists than as a white hair on the skin of a black ox, or a black hair on the skin of a white ox." [Al-Bukhari and Muslim]

وَعَنْ أَبِي مُوسَى الأَشْعَرِيّ، رَضِيَ الله عَنْهُ، قَال: قَالَ رَسُولُ الله، ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ الله إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا فَيَقُولُ: هَذَا فِكَاكُكَ مِنَ النَّارِ».

Abu Musa Al-Ash'ari & reported: Messenger of Allah & said, "On the Day of Resurrection, Allah will deliver to every Muslim, a Jew or a Christian and say: 'This is your ransom from Hell-fire."

وَعَن ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَال: سَمِعْتُ رَسُولَ الله، ﴿ يَقُولُ: يُدْنَى الْمُؤْمِنُ يَومَ الْقِيَامَةِ مِنْ رَبِّهِ حتَّى يَضَعَ كَنَفَهُ عَلَيهِ، فَيُقَرِّرُهُ بِذُنُوبِهِ، فَيُقُرِّرُهُ بِذُنُوبِهِ، فَيُقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ فيقول: رَبِّ أَعْرِفُ، قَال: فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ فيقول: رَبِّ أَعْرِفُ، قَال: فَيَقُولُ: مَتَرَتُهَا عَلَيكَ فِي الدُّنْيَا، وَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ، فَيُعطَى صَحِيفَةَ حَسَنَاتِهِ متفقٌ عَلَيه .

Ibn 'Umar reported: I heard Messenger of Allah saying, "A believer will be brought close to his Rubb on the Day of Resurrection and enveloping him in His Mercy, He () will make him confess his sins by saying: 'Do you remember (doing) this sin and this sin?' He will reply: 'My Rubb, I remember.' Then He () will say: 'I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him."

Commentary

All these *Ahaadeeth* are under the chapter of Hope. However, this must be built on deeds.

Hope without deed is a mere wishful thinking which will not benefit the slave. Hence, it has been narrated in the *Hadeeth*: 'A clever person is he who humbles his soul and does good for what is beyond the death, and a hopeless person is he who follows the desires of his soul and entertaining wishful thoughts about Allah.' Therefore, hope must be built on commensurate deed.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Mu'aadh bin Jabal (may Allah be pleased with him). He rode behind the Messenger of Allah and a donkey, so the Prophet said to him: 'Do you know the right of Allah over His slaves and the rights of the slaves on Allah?' Mu'aadh (may Allah be pleased with him) replied: 'Allah and His Messenger know better'.

This is one of the etiquettes of a learner; he should always say: 'Allah knows best' whenever he is asked about what he does not know, and he should never respond with ignorance.

The Prophet said: 'The right of Allah on His slaves is that they should worship Him without ascribing any partners unto Him, and the right of the slaves on Allah is that Allah will not punish whoever has not associated any partner with Allah'.

That is, Allah– the Mighty and Sublime - will not punish a slave who does not associate any partner with Him. Avoiding *Shirk* demonstrates a slave's sincerity and his sense of Islamic Monotheism, and these two would not hold except by establishing worship.

Muaadh (may Allah be pleased with him) said: 'I said: O Messenger of Allah, do I give the glad tidings to people?' the Prophet said: 'Do not inform them lest they depend on it alone'.

That is, do not inform them so that they will not depend exclusively

¹ At-Tirmidhee reported it in the Book of Description of Resurrection no: (2359); and Ibn Maajah reported it in the Book of Zuhd no: (4260)

on what is obligatory and abandon what is supererogatory. However, Mu'aadh # later informed people on his death-bed so that he would not be guilty of hiding the truth.

But the Prophet's statement ***:** 'Do not inform them lest they depend on it alone' contains warning against relying solely on this; rather, it is incumbent on a slave to know that he must carry out acts of worship.

Likewise, other *Ahaadeeth* mentioned by the author addressed the theme of Hope. A Hadeeth reported that the believer will be asked in the grave, and he will testify that only Allah– the Mighty and Sublime -is worthy of worship and that Muhammad is the Messenger of Allah ... The Prophet ** said that is 'the word that stands firm' which Allah talks about:

"Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allah does what He wills." [Ibrahim: 27].

That is, testifying that only Allah is worthy of worship and that Muhammad is His Messenger.

The dead will be asked about three things in the grave: his Lord, his Religion and his Prophet. A believer will say: 'Allah is my Lord, my religion is Islam and my Prophet is Muhammad.'

So also, the author (may Allah shower blessings on him) mentioned how the believer will be called to account by his Lord on the Day of Resurrection. Allah will place him in solitude, and screen him with His Side. He will inform him of his wrong deeds and the slave will acknowledge them, then Allah– the Mighty and Sublime -will say:

'I covered it up for you in the world, and I forgive it for you today'. Then the slave's record of good deeds will be handed over to him.

And Allah– the Mighty and Sublime - will ransom every believer with a Jew or a Christian on the Day of Resurrection. It will be said to the believers: 'This is your ransom from the Hell', that is, he will replace you in the hell and you will be saved.

Thus *Insha Allah* each of us will throw a Jew or a Christian by his hand into the hell-fire on the Day of Resurrection; such will be his ransom from the Hell.

This does not imply that the number of Jews and the Christians will be approximately the number of Muslims. The disbelievers are more than the Muslims in no small quantity –these include the Jews, the Christians and the polytheists. This is because nine hundred and ninety-nine children of Adam are going to Hell for each one entering the Paradise.

Then the author mentioned the *Hadeeth* in which the Prophet saked the companions: 'Are you not pleased that you will constitute one-fourth of the inhabitants of Jannah or one-third of the inhabitants of Jannah?' The companions replied in affirmative. Then he sadded: 'Verily, I hope you will constitute one-half of the inhabitants of *Jannah*' that half of the people of Paradise will be Muslims while the remaining half will be people from previous nations. This illustrates the enormous population of this *Ummah*, because it is the last *Ummah* and the one that will remain until Resurrection.

It has been reported in the *Sunan* and the *Musnad* that the rows of the people of Paradise will be one hundred and twenty⁽¹⁾; among which eighty would be from this *Ummah*, thus they will constitute two-third of its population. This is the sign of Allah's Mercy and the superiority of the Messenger of Allah , because the Messenger is rewarded for everyone who acted by his *Sunnah* and *Sharee'ah*.

¹ Tirmidhee reported it in the Book of Description of Resurrection no: (2546); and Ibn Maajah reported it in the Book of Zuhd no: (4289)

Hadeeth 434, 435, 436, 437 and 438

وعن ابْنِ مسعود، رضِيَ الله عنه، أَنَّ رَجُلاً أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ، عَلَى فَأَخْبَرَهُ، فأنزل الله تَعَالَى: وَأَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ [هود: ٤١١] فَقَالَ الرجل: ألِي هذا يا رسولَ الله؟ قَالَ «لِجَمِيْعِ أُمَّتي كُلِّهِمْ متفقٌ عليه.

'Abdullah bin Mas'ud & reported: A man kissed a woman and he came to the Prophet * and made a mention of that to him. It was (on this occasion) that this Ayah was revealed:

"And perform As-Salat (Iqamat-As-Salat), at the two ends of the day and in some hours of the night [i.e., the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)." (11:114)

That person said, "O Messenger of Allah 義, does it concern me only?" He (Messenger of Allah 義) said, "It concerns the whole of my Ummah." [Al-Bukhari and Muslim]

وَعَن أَنَسٍ، رَضِيَ الله عَنْهُ، قَال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ، ﴿ فَقَالَ: يَا رَسُولَ الله أَصَبْتُ حدًّا، فَأَقِمْهُ عَلَيَّ، وَحَضَرَتِ الصَّلاةُ، فَصَلَّى مَعَ رَسُولِ الله أَصَبْتُ حدًّا، وَسُولِ الله إِنِّي أَصَبْتُ حَدًّا، وَسُولِ الله إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْ فَيَ كِتَابَ الله. قَال: «هَلْ حَضَرْتَ مَعَنَا الصَّلاة؟» قَال: نَعَم. قَال: «قَلْ حَضَرْتَ مَعَنَا الصَّلاة؟» قَال: نَعَم. قَال: «قَد غُفِرَ لَكَ» متفقٌ عَلَيه.

Anas bin Malik & reported: A man came to the Prophet & and said, "O Messenger of Allah, I have committed a sin liable of ordained punishment. So execute punishment on me." Messenger of Allah & did not ask him about it, and then came the (time for) Salat (prayers). So he performed Salat with Messenger of Allah

When Messenger of Allah 素 finished Salat, the man stood up and said: "O Messenger of Allah! I have committed a sin. So execute the Ordinance of Allah upon me." He 囊 asked, "Have you performed Salat with us?" "Yes," he replied. Messenger of Allah 囊 said, "Verily, Allah has forgiven you." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: ﴿إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ اللهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ اللَّكْلَةَ، فَيَحْمَدُهُ عَلَيها» رَوَاهُ مُسلم.

Anas bin Malik & reported: Messenger of Allah & said, "Allah is pleased with His slave who eats a meal and praises Him for it; and takes a drink and praises Him for it." [Muslim]

وَعَنْ أَبِي مُوسَى، رَضِيَ الله عَنهُ، عَنِ النَّبِيِّ ﴿ قَالَ: ﴿إِنَّ الله تَعَالَى يَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها » رَوَاهُ مسلم .

Abu Musa reported: The Prophet said, "Allah, the Exalted, stretches His Hand during the night so that those who commit sins by day may repent, and He stretches His Hand in the day so that those who commit sins by night may repent. He keeps doing so until the sun rises from the West." [Muslim]

وَعَنْ أَبِي نَجيح عَمرِو بْنِ عَبَسَة - بفتح العين والباء - السَّلَمِيّ، رَضِيَ اللهُ عَنْهُ، قَال: كُنْتُ وَأَنَا فِي الجَاهِلِيَّةِ أَظُنُّ أَنَّ النَّاسَ عَلَى ضَلاَلَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَى شيْءٍ. وَهُمْ يَعْبُدُونَ الأَوْثَانَ، فَسَمِعْتُ بِرَجُلٍ ضَلاَلَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَى شيْءٍ. وَهُمْ يَعْبُدُونَ الأَوْثَانَ، فَسَمِعْتُ بِرَجُلٍ بِمَكَّة يُخْبِرُ أَخْبَارًا، فَقَعَدْتُ عَلَى رَاحِلَتي، فَقَدِمْتُ عَلَيْهِ، فَإِذَا رَسُولُ بِمَكَّة يُخْبِرُ أَخْبَارًا، فَقَعَدْتُ عَلَى وَاحِلَتي، فَقَدِمْتُ عَلَيْهِ، فَإِذَا رَسُولُ الله، عَلَى مُسْتَخْفِيًا، جُرَآءُ عَلَيْهِ قَوْمُهُ، فَتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيْهِ بِمَكَّة، فَقُلْتُ له: مَا أَنْتَ؟ قَال: «أَنَا نَبِيُّ» قُلْتُ: وَمَا نَبِيُّ؟ قَال: «أَرْسَلَنِي بِمَكَّة، فَقُلْتُ له: مَا أَنْتَ؟ قَال: «أَنَا نَبِيُّ» قُلْتُ: وَمَا نَبِيُّ؟ قَال: «أَرْسَلَنِي

اللهُ» قُلتُ: وبأيِّ شَيْءٍ أَرْسَلَكَ؟ قَال: «أَرْسَلَنِي بِصِلَةِ الأَرْحَام، وَكَسْرِ الأَوْثانِ، وَأَنْ يُوَحَّدَ اللهُ لا يُشْرَكُ بِهِ شَيْءٌ " قلتُ: فَمَنْ مَعَكَ عَلَى هذَا؟ قَال: «حُرٌّ وَعَبْدٌ» وَمَعَهُ يَوْمَئِذٍ أَبُو بَكْرٍ وبِلاَّلُ، رَضِيَ الله عَنْهُمَا، قلتُ: إِنِّي مُتَّبِعُكَ، قال: «إِنَّكَ لَنْ تَسْتَطِيعَ ذلِكَ يَوْمَكَ هذَا؛ أَلاَ تَرَى حَالي وَحَالَ النَّاسِ؟ وَلكِن ارْجِعْ إِلَى أَهْلِكَ فَإِذَا سَمِعْتَ بِي قد ظَهَرْتُ فَأْتِنِي» قَالَ: فَذَهَبْتُ إِلَى أَهْلِي وَقَدِمَ رَسُولُ اللهِ اللهِ الْمَدِينَةَ، وَكُنْتُ فِي أَهْلِي، فَجَعَلْتُ أَتَخَبَّرُ الأَخْبَارَ، وَأَسْأَلُ النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ حَتَّى قَدِمَ نَفَرٌ مِنْ أَهْلِي المدينَةَ، فَقُلْتُ: مَا فَعَلَ هذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سِرَاعٌ، وَقَدْ أَرَادَ قَوْمُهُ قَتْلَهُ، فَلَمْ يَسْتَطِيعُوا ذلِكَ، فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ: يا رَسُولَ الله أَتَعْرِفُنِي؟ قال: «نَعَمْ أَنتَ الَّذِي لَقِيتَني بِمكةَ» قَال: فقُلْتُ: يَا رَسُولَ الله أَخْبرْنِي عَمَّا عَلَّمَكَ الله وَأَجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلاةِ؟ قَال: «صَلِّ صَلآةَ الصُّبْح، ثُمَّ اقْصُرْ عَنِ الصَّلاةِ حَتَّى تَرْتَفِعَ الشَّمْسُ قِيدَ رُمْح، فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَي شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ الصَّلاةَ مَشْهُودَةٌ مَحْضُورَةٌ حتَّى يَسْتَقِلَّ الظِّلُّ بِالرُّمْح، ثُمَّ اقْصُرْ عَنِ الصَّلاةِ، فَإِنَّهُ حِينَئذٍ تُسْجَرُ جَهَنَّمُ؛ فَإِذَا أَقْبَلَ الفَيْءُ فَصَلِّ، فَإِنَّ الصَّلاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى تُصَلِّى الْعَصْرَ، ثُمَّ اقصر عن الصَّلاةِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يسجُدُ لَهَا الكُفَّارُ" قال: فقلْتُ: يَا نَبِيَّ الله، فَالْوُضُوءُ حَدِّثني عَنْهُ؟ فَقَالَ: «مَا مِنْكُمْ رَجُلٌ يُقَرِّبُ وَضُوءَهُ، فَيَتَمَضْمَضُ وَيَسْتَنْشِقُ فَيَنْتَثِرُ، إِلاَّ خَرَّتْ خَطَايَا وَجْهِهِ وَفِيْهِ وخَيَاشيمِهِ، ثُمَّ إذا غَسَلَ وَجْهَهُ كما أمره اللهُ، إلاَّ

خرَّتْ خَطايا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ، ثم يغسِلُ يَدَيْهِ إِلَى المورْفَقَيْنِ، إِلاَّ خرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ، ثم يَمْسَحُ رَأْسَهُ، المورْفَقَيْنِ، إِلاَّ خرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَع الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلاَّ خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَع الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلاَّ خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَع الْمَاءِ، فَإِنْ هُو قَامَ إِلَى الْكَعْبَيْنِ، إِلاَّ خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَع الْمَاءِ، فَإِنْ هُو قَامَ فَصَلّى، فَحَمِدَ اللهَ تَعَالَى، وَأَثْنَى عَلَيهِ وَمَجَّدَهُ بِالَّذِي هُو له أَهْلُ، وَفَرَّغَ قَلْبَهُ لله تَعالَى، إلاَّ انصَرَف مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَومَ ولَدَتْهُ أُمُّهُ.

Abu Najih 'Amr bin 'Abasah 🕸 reported: In the Pre-Islamic Period of Ignorance, I used to think that people who used to worship idols, were deviated and did not adhere to the true religion. Then I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) Messenger of Allah # remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him I asked him, "Who are you?" He said, "I am a Prophet." I asked; "What is a Prophet?" He said, "Allah has sent me (with a message)." I asked, "With what has He sent you?" He said, "He sent me to strengthen the ties of kinship, to destroy idols so that Allah alone should be worshipped and nothing should be associated with Him." I asked, "Who has followed you in this?" He said, "A freeman and a slave." (At that time only Abu Bakr and Bilal wwere with him). I said, "I shall follow you." He said, "You can not do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me." So I went back to my people, and while I was with my people, Messenger of Allah & emigrated to Al-Madinah. I continued to ask people about him till some of my people visited Al-Madinah. On their return, I asked them, "How is that man who has arrived in Al-Madinah faring?" They said, "People are hastening to him. His own people had planned to kill him but did not succeed." Then I went to Al-Madinah and came to him and said, "O Messenger of Allah, do you recognize me?"

He said, "Yes, you are the one who met me in Makkah." I said, "O Messenger of Allah, tell me of that which Allah has taught you and of which I am unaware. Tell me about Salat first." He replied, "Perform the Fajr (morning) Salat, then stop Salat until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil, and the infidels prostrate themselves before it at that time. Then perform Salat, for Salat is witnessed and angels attend it, until the shadow becomes equal to the length of its object; then stop Salat, for at that time Jahannam (Hell) is heated up. Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform 'Asr prayer; then stop Salat till sun sets, for it sets between the horns of a devil. At that time the infidels prostrate themselves before it." I then asked the Messenger of Allah to tell me about Wudu', and he said, "When a person begins the Wudu' and washes his mouth and nose, the sins committed by his face, mouth and nostrils are washed out. Then when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the sides of his beard. Then when he washes his hands up to elbows, the sins of his hands are washed out through his fingers with water. Then he passes his wet hands over his head and the sins of the head are washed out through the ends of his hair with water. Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with water. Then, if he stands up for Salat and praises Allah, glorifies Him, proclaims His Greatness as He deserves and devotes his heart wholly to Allah, he emerges sin free as the day he was born."

Commentary

The author (may Allah shower blessings on him) brought these *Ahaadeeth* about hoping for Allah's Mercy. One source of Hope is that the five daily Prayers expiate the sins that are committed before observing them. As it was mentioned in the story of the man who kissed a woman, and the one that was guilty of a prescribed

punishment and sought from the Prophet ## that the punishment be implemented on him. Verily the Salat is the best of deeds, and it expiates the sins as Allah - the Mighty and Sublime - has said:

"And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)" [Hood: 114].

But the Salat must be observed the way it has been prescribed, in a manner pleasing to Allah– the Mighty and Sublime. As it was in the Hadeeth of Amr bin Abasah whereby the Prophet # taught him how to perform the Ablution and guided him to the fact that the Prayers have their prescribed times of observance, and there are some periods in which the Prayers are not permitted.

Then the Prophet ****** demonstrated how to perform the Ablution properly to Amr bin Abasah. This is because performing the Ablution properly is what will wash sins away, and when such a person observes the Prayer, with his mind attached to Allah, then He– the Mighty and Sublime - will eliminate his sins.

So it is important to add this point here- some people who pray will only have one-tenth of the reward or lesser because their minds were off in the course of the Prayer. It is as if he was not even observing *Salat*, as if he was engaged in trade or other acts until the completion of the Prayer.

One of the ways the Devil causes confusion to one in *Salât* is by flooding one's mind with alien matters once he pronounces the Opening *Takbir* until he completes the *Salat*. This is a plot of the Devil to destroy the Prayer of a slave, so that he will be deprived of its rewards.

There are other benefits in the *Hadeeth* of Amr bin Abasah; among them was that the Prophet # began the Call as a stranger, who was afraid in hiding. Amr bin Abasah came to him after he had reasoned

that what people were doing during the Time of Ignorance was not proper. So he was in quest for the correct Religion that is in consonance with the natural state of man. Then, he heard about the Prophet $\frac{1}{2}$ in Makkah, so he visited him and there was none with him $\frac{1}{2}$ except one free man and a slave – Aboo Bakr and Bilaal, may Allah be pleased with them. There is evidence in this that Aboo Bakr (may Allah be pleased with him) was the first to believe in the Messenger of Allah $\frac{1}{2}$, then Alee bn Abee Taalib (may Allah be pleased with him) among the freeborn who believed in him.

And from the wisdom of the Prophet so was that he told Amr: 'You cannot announce your Islam today, go and when you hear that I am out then come back to me'. So Amr left and came back to the Prophet so about thirteen years later when the Prophet had migrated to Madeenah. And he said to him when he arrived: 'Do you remember me?' the Prophet replied: 'Yes I do'. He never forgot him despite this long period of separation.

Then the Prophet sexplained to him what was incumbent on him as obligations. Similarly, he told him that when he performs the Ablution properly, his sins will come out of his body parts, and when he observes the Prayer, it will expiate for his sins. This shows that Allah's Mercy prevails over His Anger and had preceded it, the Mighty and Sublime.

We ask Allah to shower His Mercy on you and us. Verily, He is Bountiful and Generous.

Excellence of good hopes Hadeeth 440, 441 and 442

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنْ رَسُولِ الله، ﷺ، أَنَّهُ قال: «قَالَ اللهُ، عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي - وَاللهِ

للهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلاَةِ - وَمَنْ تَقَرَّبَ إِلَيَّ فِبرُا، تَقَرَّبُ إِلَيَّ ذِراعًا، تَقَرَّبُ إِلَيَّ ذِراعًا، تَقَرَّبْ إِلَيْ بَاعًا، وَإِذَا شِبْرًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِذَا أَقْبَلْ إِلَيْ مَتْفَقٌ عَلَيه، وَهذَا لفظُ إِحْدَى رَوَاياتِ مسلم. وَتَقَدَّمَ شرحُهُ فِي الْبَابِ قَبْلَهُ.

Abu Hurairah reported: Messenger of Allah said, "Allah says: 'I am just as My slave thinks of Me when he remembers Me.' By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running." [Al-Bukhari and Muslim]

وَعَنْ جَابِرِ بن عَبْدِالله، رَضِيَ الله عَنْهُمَا، أَنَّهُ سَمِعَ النَّبِيَّ، ﴿ قَبْلَ مَوْتِهِ بِثَلاثَةِ أَيَّامٍ يَقُولُ: لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بالله عَزَّ وَجَلَّ» رَوَاهُ مُسلم.

Jabir bin 'Abdullah 拳 reported: I heard the Prophet (囊) saying three days before his death: "Let none of you die unless he has good expectations from Allah." [Muslim]

وَعَنْ أَنْسٍ، رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله، وَعُونُتِنِي عَفَرْتُ لَكَ عَلَى مَا الله تَعَالَى: يا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلا أُبَالِي، يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاء، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلا أُبَالِي، يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلاَ أُبَالِي، يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا، ثُمَّ لَقِيْتَنِي لا تُشْرِكُ بِي شَيْعًا، لاَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً» الأَرْضِ خَطَايَا، ثُمَّ لَقِيْتَنِي لا تُشْرِكُ بِي شَيْعًا، لاَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً» وَوَالًا التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

Anas reported: Messenger of Allah said, "Allah, the Exalted, has said: 'O son of Adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earthload of forgiveness." [At-Tirmidhi]

Commentary

The author (may Allah shower blessings on him) mentioned the chapter on Excellence of Good Hopes after he had mentioned the Chapter on Hope of Allah's Mercy and the vastness of that, and that of His Bounties. That one should be hopeful of what is with Allah– the Mighty and Sublime - of bounties and favour.

Then he (may Allah shower blessings on him) mentioned the statement of the pious slave from the household of Fir'awn who concealed his faith. He was advising his people, telling them that their actions were wrong and that Musa was on the right path. Later, he told them:

"And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves." [Gaafir: 44].

"And my affair I leave to Allah", that is, I leave them to Allah—the Mighty and Sublime. I do not rely on anyone neither do I have hope in any person "Verily, Allah is the All-Seer of (His) slaves."

Thereafter, Allah- the Mighty and Sublime - said:

"So Allah saved him from the evils that they plotted (against him)" they plotted to bring him down.

﴿ وَحَاقَ بِعَالِ فِرْعَوْنَ سُوَّءُ ٱلْعَذَابِ ١٠٠٠ ﴾

"While an evil torment encompassed Firaun's (Pharaoh) people" [Gaafir: 45].

Then the author mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that Allah– the Mighty and Sublime - says in a *Hadeeth Qudusi*: 'I am just as My slave thinks of Me when he remembers Me'. That is, Allah– the Mighty and Sublime - is aware of His slave's thought about Him. If he thinks good of Allah, that is to the slave's advantage, and if he thinks evil of Allah, that is also for him. But when can it be said that a person is thinking good of Allah– the Mighty and Sublime?

One will be regarded as thinking good of Allah– the Mighty and Sublime - when he does something that will earn him Allah's Bounty and Hope of His Mercy. Hence, it is performing an action while believing that Allah– the Mighty and Sublime - will accept it. But the claim of thinking good of Allah– the Mighty and Sublime - without accompanying it with action is simply wishful thinking about Allah– the Mighty and Sublime. And the hopeless one is he who only holds a thought about Allah– the Mighty and Sublime - but follows his self-desires.

A salve with right thought about Allah– the Mighty and Sublime – will engage in acts that indicates his good thought about Allah. For instance, you will be considered as having good thought about Allah if you observe the Prayer, fast and spend in charity believing that Allah– the Mighty and Sublime- will accept it from you. You have a good thought about Allah if you perform any good deed and you are optimistic that Allah– the Mighty and Sublime - will accept it from you. But that you have a good thought about Allah while your deeds show otherwise, then you are like the bulk of the hopeless individuals with no capital base.

Then he stated that Allah- the Mighty and Sublime - is more generous than His slaves; if a slave seeks closeness to Allah by a

span, Allah– the Mighty and Sublime - will move closer to him by a distance of a cubit. If the slave moves near to Him in a distance of a cubit, He will move near him in a fathom. In addition, if he goes to Allah walking, Allah will meet him running. Thus Allah– the Mighty and Sublime - is more generous than His slave, and He grants their supplications quickly.

Ahlus Sunnah wal Jama'ah believe that these Ahaadeeth and similar ones actually depict existing attributes of Allah– the Mighty and Sublime. However, we do not know how this 'running' or 'coming closer' occur; rather, how it happens is known to Allah, and it is not necessary for us to discuss it. Nevertheless, we must believe in its meaning but leave its manner of occurrence to Allah– the Mighty and Sublime.

Then the author (may Allah shower blessings on him) related the *Ahaadeeth* talking about the necessity of having a good thought about Allah– the Mighty and Sublime. But this is with a condition that one accompanies the thought with appropriate deeds.

We ask Allah to make us attain what will be of good to us in this world and the Hereafter.

Combining hope and fear (of allah) Hadeeth 443, 444 and 445

وَعَنْ أَبِي هُرَيْرَة، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﴿ قَالَ: «لَوْ يَعْلَمُ الْكَافِرُ الله، ﴿ وَلَوْ يَعْلَمُ الْكَافِرُ الْمُؤْمِنُ مَا عِنْدَ الله مِنَ الْعُقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدُّ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ الله مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدُّ» رَوَاهُ مُسْلم.

Abu Hurairah reported: Messenger of Allah said, "If a believer had full knowledge of the chastisement of Allah, none would covet His Jannah; and were an infidel to know the Mercy

Allah has, none would despair of His Jannah." [Muslim]

وَعَنْ أَبِي سَعيدٍ الخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ الله، وَالله عَلَى أَعْنَاقِهِمْ، فَإِنْ «إِذَا وُضِعَتِ الْجِنَازَةُ وَاحْتَمَلَهَا النَّاسُ أَوِ الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ، قَالَتْ: يَا وَيْلَهَا! أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسَانُ، وَلَوْ سَمِعَهُ صَعِقَ» رَوَاهُ الْبُخَارِي.

Abu Sa'id Al-Khudri reported: Messenger of Allah said, "When a dead body is placed on a bier and men carry it on their shoulders, if the deceased was pious, it (the corpse) will say: 'Take me in haste'; but if he was not, it will say (to its bearers): 'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely died." [Al-Bukhari]

Ibn Mas'ud reported: Messenger of Allah said, "Jannah is nearer to you than your shoelace, and so is the (Hell) Fire." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Combining Hope and Fear; the hope should prevail over fear in a state of sickness.

Scholars hold divergent view on this issue, which one should supersede the other? Some believe hope while some believe fear should take precedence at all times. A group opine that both should be at par, with no one superseding the other, because giving preference to hope may lead to false security from the scheming of Allah, whereas giving preference to fear may make one lose hope in the Mercy of Allah.

Some scholars stated that both should be at the same level if one is in a good state of health, as Imam Nawawee – may Allah shower blessings on him - has opined in this book, but hope should prevail if one is sick.

Another group assert that hope should supersede if one is acting righteously, otherwise he should give preference to fear so he will not be neck-deep in sins.

One should therefore be his own assessor, so if he feels a sense of false security from Allah's scheming and that he is into sins and entertaining wishful thinking about Allah, then he should switch and follow the path of fear.

And when he feels that his heart is being troubled, becoming fearful for no reason, then he should switch to hope until he attains equilibrium.

Then the author (may Allah shower blessings on him) mentioned various verses evoking fear and hope. He mentioned the people of Paradise and the people of Hell, and he cited Allah's Attributes of severity in punishment and equally forgiving and merciful.

Contemplate on the statement of Allah- the Mighty and Sublime:

"Know that Allah is Severe in punishment and that Allah is Oft-Forgiving, Most Merciful.

The Messenger's duty [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is but to convey (the Message)." [Maidah: 98-99].

In the foregoing, Allah began with verse of Punishment because He was talking about His prepared punishment and severe warning (for offenders):

"Know that Allah is Severe in punishment and that Allah is Oft-Forgiving, Most Merciful".

But when He was speaking about Himself and the perfection of His Attributes, He said– the Mighty and Sublime:

"Declare (O Muhammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

"And that My Torment is indeed the most painful torment." [Hijr: 50].

Here, He- the Mighty and Sublime - began by mentioning His Forgiveness before His Punishment, because He was talking about Himself and about His Perfect Attributes, and His Mercy supersedes His Anger.

Then the author (may Allah shower blessings on him) mentioned the *Ahaadeeth* showing that it is important for one to combine fear with hope, such as the statement of the Prophet *: 'If a believer knows what is with Allah of chastisement, none will long for His *Jannah*'.

The meaning is that if he were to know the reality of Allah's punishment and its mode. Although a believer knows that Allah has prepared punishment for the people of Disbelief and Misguidance, he cannot comprehend its reality at the moment. And none will know it except the one who would taste it, we ask Allah to save you and us from His Punishment.

'And if an infidel were to know the Mercy Allah has, none will lose hope of His *Jannah*'.

That is, if he were to know the reality of His Mercy. Otherwise, a disbeliever knows that Allah is Forgiving and Merciful, and he knows the literal meaning of forgiveness and mercy.

The author (may Allah shower blessings on him) also mentioned *Ahaadeeth* illustrating this, such as his statement **#:** 'The *Jannah* is nearer to any of you than his shoe-lace is, and so is the Hell'.

The shoelace depicts proximity, for one will always put on the shoelace. The Paradise is closer to us than our shoelace because we can attain it with a single statement; ditto for Hell, a word can also throw one into the Hell. A case in point is that man who walked past his companion whom he usually warn to shun evil, so he became enraged when the latter would not yield, and said: 'Allah will not forgive so-and-so.' Then Allah— the Mighty and Sublime - says: 'Who is he swearing by Me that I will not forgive so-and-so; I have forgiven him and rendered your deeds useless⁽¹⁾.

Regarding this, Abu Hurairah (may Allah be pleased with him) would say: 'He uttered a word that destroyed his present life and the Hereafter'.

So it is obligatory to scrutinize oneself and consider what to prioritize: fear or hope. Anytime he observes that he is neglecting obligations and courting prohibitions, hoping that Allah will forgive him and have mercy on him, let him take another course. However, he should switch his way if his heart is becoming agitated, and feeling that Allah– the Mighty and Sublime - will not accept his deeds.

The excellence of weeping out of fear from allah

Hadeeth 446, 447, 448 and 449

وَعَنِ ابْنِ مَسْعُوْدٍ، رَضِيَ الله عَنْهُ، قَالَ: قَال لِي النَّبِيُّ، ﷺ: «اقْرَأْ عَلَيْ النَّبِيُّ، ﷺ الْقُرْآنَ» قُلْتُ: يَا رَسُولَ الله، أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أَنْزِلَ؟! قَالَ: «إِنِّي الْقُرْآنَ» قُلْتُ: يَا رَسُولَ الله، قَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ، حَتَّى جِئْتُ إِلَى أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيهِ سُورَةَ النِّسَاءِ، حَتَّى جِئْتُ إِلَى هَوْلاَءِ الآية: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَوُلاَءِ

¹ Muslim reported it in the Book of Goodness to Parents and Joining Ties no: (2621)

شَهِيدًا * [النساء: ١٤] قَال: «حَسْبُكَ الآنَ» فَالْتَفَتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ، متفقٌ عَلَيه .

Ibn Mas'ud reported: The Prophet said to me: "Recite the Qur'an to me." I said, "O Messenger of Allah! Shall I recite the Qur'an to you, when it has been revealed to you?" He replied, "I love to hear it recited by others." So I recited to him a portion from Surat An-Nisa'. When I reached the Ayah:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (4:41)

He ≋ said, "Enough for now." When I looked at him I saw his eyes were shedding tears. [Al-Bukhari and Muslim]

وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: خَطَبَ رَسُولُ اللهِ، ﷺ، خُطبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، فَقَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا» قَال: فَغَطَّى أَصْحَابُ رَسُولِ الله، ﷺ، وَجُوهَهُمْ، وَلَهُمْ خَنِينٌ. مُتَّفَقٌ عَلَيْهِ، وَسَبَقَ بَيَانُهُ فِي بَابِ الْخَوْفِ .

Anas bin Malik reported: Messenger of Allah delivered a Khutbah to us the like of which I had never heard from him before. In the course of the Khutbah, he said: "If you knew what I know, you would laugh little and weep much." Thereupon those present covered their faces and began to sob. [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَة، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﴿ اللَّ يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ الله حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلاَ يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ الله وَدُخَانُ جَهَنَّمَ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَديثٌ حَسنٌ صحيحٌ.

Abu Hurairah reported: Messenger of Allah said, "One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together." [At-Tirmidhi]

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «سَبْعَةٌ يُظِلَّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلَّهُ: إِمَامٌ عَادِلٌ، وَشَابٌ نَشَأَ فِي عِبَادَةِ الله تَعَالَى، وَرَجُلٌ قَلْبُهُ مَعَلَّقٌ فِي الْلهِ، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا مَعَلَّقٌ فِي الْلهِ، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ» متفقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said, "Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Weeping out of Fear from Allah – the Mighty and Sublime; that is, being afraid of Him while also longing for Him. There may be various

causes of weeping such as fear, pain and craving among other factors known to people.

But weeping for the sake of Allah – the Mighty and Sublime – may be out of fear or yearning for Him. Thus, when a person weeps because of his sins, this is out of fear of Allah – the Mighty and Sublime, but it is out of yearning for Allah – the Mighty and Sublime- if this is due to a good deed he has done.

Then the author (may Allah shower blessings on him) mentioned two verses, one of which praises those who weep out of fear of Allah; Allah– the Mighty and Sublime - said:

"Verily! Those who were given knowledge before it" that is, those that were given knowledge before the revelation of the Qur'an, and these were the People of the Book.

"When it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

That is, they would affirm that the promise of their Lord would happen without doubt.

"And they fall down on their faces weeping and it adds to their humility"

"Fall down on their faces ..." that is, on their faces, and that shows the gravity of the falling down, so much that their faces were almost touching the ground. "And it adds to their humility" in the hearts and the effects could be seen on the limbs.

The second verse is His- the Mighty and Sublime - statement:



"Do you then wonder at this recital (the Qur'an)? And you laugh at it and weep not," [Najm: 59-60].

This is a criticism of the one who hears the Qur'an and laughs at it out of pride and derision, and he does not cry. The Qur'an is the greatest admonition; Allah– the Mighty and Sublime – utilizes it to

admonish the hearts. But the heart will not soften if it is as hard as the rock, and we seek refuge with Allah; rather, it will become harder, we ask Allah for protection.

Then the author (may Allah shower blessings on him) mentioned the Hadeeth of Ibn Mas'ood that the Prophet # requested that he recites the Qur'an to him. Ibn Mas'ood (may Allah be pleased with him) said: 'O Messenger of Allah, why should I recite it for you when you were the one to whom it was revealed? He meant: You know it more than I do, then why should I recite it to you?' The Prophet # said: 'I love to hear it from other than me'.

This was what the Prophet $\frac{1}{2}$ said. It shows that the Qur'an may have more effect on the heart if one hears it from others. It is sometimes like that; when you listen to the Qur'an from others, you will become more fearful of Allah– the Mighty and Sublime – which makes you weep. However you may not feel any sensation if you were to recite it personally.

So Ibn Mas'ood (may Allah be pleased with him) recited *Soorah An-Nisaa* to him, and when he got to this great verse:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?" [An-Nisaa: 41].

That is, what will be your condition and theirs?

The word '*Kaifa*' is an article of questioning which is heavier on the soul and evoke fear in the heart: "*When We bring from each nation a witness*", that is, on the Day of Resurrection.

There are two groups of witnesses among people:

The First Group: The prophets and the messengers, as Allah– the Mighty and Sublime - has said:

"And the Messenger (Muhammad) be a witness over you" [Baqarah: 143].

The Second Group: The people of knowledge, those who inherited the prophets; they are witnesses after they have inherited the prophets –after the prophets had died. Therefore, the witnesses over the people are the people of knowledge. They will testify that the messengers had delivered the trust, and they will testify that the message reached the people. And what a great role for the scholars! They are witnesses of Allah on earth.

Allah- the Mighty and Sublime - says:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?"

And Allah– the Mighty and Sublime - has said in *Soorah Al-Jaathiyyah*:

"And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do." [Verse: 28].

That is, each nation will be given records of their deeds or the Book which was revealed to their Prophet.

Allah- the Mighty and Sublime - is saying:

"How (will it be) then, when We bring from each nation a witness and We bring you", that is, O Muhammad, "... against these people", the nations, "as a witness", then what will be the situation?

At that point of Ibn Mas'ood's recitation, the Prophet said: 'Enough for now'. Ibn Mas'ood said, 'Then I turned towards him,

then I saw his eyes shedding tears'.

The Prophet swas crying because of this frightful and grave situation. There is evidence in this hadeeth that one can weep when the Qur'an is recited.

Then the author (may Allah shower blessings on him) mentioned the last *Hadeeth* which we have earlier explained. The Prophet said: 'If you know what I know, you will laugh little and weep more'. This is one of the matters which Allah– the Mighty and Sublime - has made known to His Messenger but concealed from people as mercy for them. The Prophet knew these matters but he was not ordered to broadcast them to people. And it may mean particular details, and he was not stating that he knew some facts which people do not know about.

And when he said: 'If you know what I know, you will laugh little and weep more', the companions covered their faces and began to sob. They began to weep because the Prophet's statement, 'If you know what I know', is a warning concerning what he knows. So, they began to weep, may Allah be pleased with them and may they be pleased. That shows the perfection of their faith and certainty regarding what the Prophet discloses.

Then the author (may Allah be pleased with him) mentioned the well-known *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him), which had been discussed earlier: 'The seven whom Allah will provide shade under His shade on the Day there will be no shade except His'. And one of those mentioned by the Prophet ** was: 'A man who remembers Allah in solitude until his eyes shed tears'. The man remembered Allah, the Mighty and Sublime; he ruminated on His Names and Attributes, His Deeds, His Judgement and His Signs, in solitude until his eyes shed tears, out of longing for Allah or out of His fear. So this person will be among those Allah will shade on the Day there will be no shade except His.

And the intended shade, in this context, will be created by Allah- the Mighty and Sublime - on the Day of Resurrection to shield whomever He wishes among His slaves. It does not mean

that Allah- the Mighty and Sublime - will use Himself as the shade, for He is the Light of the heavens and the earth. Therefore, Allah- the Mighty and Sublime - will not be below the sun to cast a shadow such that He will be between it and His creation. Whoever harbours such thought is comparable to an ass in stupidity. This is because Allah- the Mighty and Sublime - cannot be under any of His creations. He is the Most High and the Greatest, and He is the Light of the heavens and the earth.

The Prophet # had said: 'His Veil...', that is, Allah's veil is '... light. If He were to remove it, the 'subuhaat' (shining) of His Face will burn everything it reaches of His creation'(1). That is, if He were to remove the veil – and this veil is also light, but its light is not comparable to the Light of Allah, the One who brought all things into existence. So, if He were to remove this veil, the grandeur, immensity and light of His Face will consume whatever it reaches of His creation, and His Sight will encompass everything; that is, the Light (of His Face) will burn everything.

Thence, how can this shade be the shadow of Allah? As I have stated earlier, some people are dumber than a donkey; they do could not comprehend the gist of His Words and the statements of His Messenger \$\mathbb{z}\$. Accordingly, it is impossible that that was what the Messenger of Allah \$\mathbb{z}\$ meant by the statement.

Even the narration that indicates that the shade will be the shadow of *Al-Arsh* (Throne) of Allah– the Mighty and Sublime - is faulty. It is known that the *Arsh* is bigger than the heavens and the earth, and the entire planetary system. Likewise, the similitude of the seven heavens and the seven earths to the *Arsh* is like a ring thrown into a desert, and the supremacy of the *Arsh* to the *Kursiyy* (Stool) is like this ring compared to the desert. So how can the *Arsh* be under the sun shading people?

If the *Hadeeth* had been authentic, we could have assumed that it may be a part of the *Arsh* for Allah– the Mighty and Sublime - has power over everything. But the authenticity of this word is

¹ Muslim reported it in the Book of Faith, the Chapter of his Words 'Allah does not sleep' no: (179)

questionable. We should rather say it would be a shade which Allah – the Mighty and Sublime - will create on that Day. It can be from the cloud or from something else, Allah – the Mighty and Sublime - knows best. Nonetheless, it will be a shade which Allah – the Mighty and Sublime - will use to cover whomever He wishes among His slaves from the heat of the sun.

He only said **%**: 'The Day there will be no shade except His shade', because in this life we seek shade under the houses we build, the trees we plant, versants of mountains and walls among other things. We create shades from man-made structures and the natural world created for us by Allah– the Mighty and Sublime.

However there will be no shade in the Hereafter. Allah – the Mighty and Sublime - says:

"And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust." [Ta-Ha: 105].

All the mountains will be blasted and scattered irrespective of size and importance. They will become dust, like powder, scattered about in the sky. Allah – the Mighty and Sublime - says:

"And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do." [An-Naml: 88].

They will all be flying about in the sky, though you would have considered them to be firm and immoveable.

I have heard some contemporaries stating that the verse: "And you will see the mountains and think them solid" is referring to this world. They claim that this is evidence that the earth is moving, which they gave as a basis for saying the Day of Resurrection is certain, not a

matter of chance.

This is sheer ignorance and lack of knowledge, because Allah– the Mighty and Sublime - has said:

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." [Hajj: 1-2].

This is a person who sees them in a way contrary to reality. The issue is that when man is taken aback, his sense of perception would fail him even if the actual scene is before him.

The subject matter is that 'the Day there will be no shade except His' refers to a shade Allah – the Mighty and Sublime - will create to shield whomever He wishes among His slaves. This is the point.

His words **%**: 'And a man who remembers Allah in solitude until his eyes shed tears'. So, my brother, you should remember Allah with your heart, without considering any other thing, otherwise you will not be able to shed tears out of fear of Allah or longing for Him— the Mighty and Sublime. This is because it is not possible for one to cry over something while his heart is attached to another thing. How will you cry out of the fear of Allah or longing for Him while your mind is away? Hence, he **%** said: 'He remembers Allah in solitude'; that is, from his heart, while he cast aside every other thing apart from Allah, and his body was also in seclusion. There was none beside him lest his cry will be regarded as a show-off. His heart is sincere. So such person is among those whom Allah— the Mighty and Sublime— will shade on the Day there will be no shade except His.

I ask Allah to shade you and me under His shade on the Day there will be no shade except His.

And praise to Allah – the Mighty and Sublime - the Lord of the worlds, and may Allah – the Mighty and Sublime - exalt the mentioning of our Prophet, Muhammad.

Hadeeth 450, 451, 452, 453 and 454

وَعَنْ عَبْدِ اللهِ بْنِ الشِّخِيرِ، رَضِيَ الله عَنْهُ، قَال: أَتَيْتُ رَسُولَ الله ﷺ، وَهُو يُصَلِّي الله ﷺ، وَهُو يُصَلِّي وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمِرْجَلِ مِنَ الْبُكَاءِ. حَدِيثٌ صَحيح رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ فِي «الشَّمَائِلِ» بِإِسْنَادٍ صَحيحٍ.

'Abdullah bin Ash-Shikhkhir in reported: I came to Messenger of Allah in when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle. [Abu Dawud and At-Tirmidhi]

وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، اللهُ اللهُ بَنِ كَعْبٍ، وَعَنْ أَنَسٍ، لَأَبُيِّ بْنِ كَعْبٍ، وَضِيَ الله عَنْهُ: «إِنَّ الله، عَزَّ وَجَلَّ، أَمَرَنِي أَنْ أَقْرَأً عَلَيْكَ: لَمْ يَكُنِ الَّذِينَ كَفَرُوا» قَال: وَسَمَّانِي؟ قَالَ: «نَعَمْ» فَبَكَى أُبيُّ. متفقٌ عَلَيه .

Anas reported: Messenger of Allah said to Ubayy bin Ka'b, "Allah sa has ordered me to recite to you Surat-Al-Baiyyinah (98): 'Those who disbelieve ..."

Ubayy ♣ asked, "Did He name me?" Messenger of Allah ૠ replied in the affirmative. Whereupon Ubayy ♣ began to weep.

[Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ لِعُمَرَ، رَضِيَ اللهُ عَنْهُمَا، بَعْدَ وَفَاةِ رَسُولِ الله، عَنْهُ قَالَ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ، رَضِيَ اللهُ عَنْهَا، نَزُورُهَا كَمَا كَانَ رَسُولُ الله عَنْ يَزُورُهَا كَمَا كَانَ رَسُولُ الله عَنْ يَزُورُهَا، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ، فَقَالاً لَهَا: مَا يُبْكِيكِ؟ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ اللهِ تَعَالَى خَيْرٌ لِرَسُولِ الله، عَلَا قَالَتْ: إِنِّي لاَ أَعْلَمُ أَنَّ مَا عِنْدَ الله خَيْرٌ لِرَسُولِ الله عَلَى الْبُكَاءِ، فَجَعَلا يَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاء؛ فَهَيَّجَتْهُمَا عَلَى الْبُكَاء، فَجَعَلا يَبْكِيانِ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاء؛ فَهَيَّجَتْهُمَا عَلَى الْبُكَاء، فَجَعَلا يَبْكِيانِ

مَعَهَا. رَوَاهُ مُسلم وقد سبق فِي بابِ زيارَةِ أَهْلِ الخيرِ.

Anas bin Malik reported: After the death of Messenger of Allah (*), Abu Bakr said to 'Umar : "Let us visit Umm Aiman as Messenger of Allah used to visit her." As we came to her, she wept. They (Abu Bakr and 'Umar is) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allah (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This reply moved both of them to tears and they began to weep along with her. [Muslim]

وَعَنِ ابنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: لَمَّا اشْتَدَّ بِرَسُولِ الله، ﷺ. وَجَعُهُ، قِيلَ لَهُ فِي الصَّلاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ، رَضِيَ اللهُ عَنْهَا: إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيْقٌ إِذَا قَرَأَ الْقُرْآنَ غَلَبَهُ الْبُكَاءُ، فَقَالَ: «مُرُوْهُ فَلْيُصلِّ».

Ibn 'Umar reported: When the illness of Messenger of Allah became serious, he was asked about the leading of Salat and he said, "Ask Abu Bakr to lead Salat." Whereupon, 'Aishah said; "Abu Bakr is very tender hearted. He is bound to be overcome by weeping when he recites the Qur'an." Messenger of Allah repeated, "Ask him (Abu Bakr) to lead Salat."

In another narration: 'Aishah said: "When Abu Bakr stands in your place, he will not be able to recite the Noble Qur'an to the people on account of weeping." [Al-Bukhari and Muslim]

وَعَنْ إِبْرَاهِيمَ بِنِ عَبْدِ الرَّحْمنِ بِنِ عَوْفٍ أَنَّ عَبْدَ الرَّحْمنِ بِنَ عَوْفٍ، رَضِيَ الله عَنْهُ، أُتِيَ بِطَعَام وَكَانَ صَائِمًا، فَقَالَ: قُتِلَ مُصْعَبُ بِنُ عُمَيرٍ رَضِيَ الله عَنْهُ، وَهُوَ خَيْرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ مَا يُكَفَّنُ فِيهِ عُمَيرٍ رَضِيَ الله عَنْهُ، وَهُوَ خَيْرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ مَا يُكَفَّنُ فِيهِ إِلاَّ بُرْدَةٌ إِنْ غُطِّيَ بِهَا رَأْسُهُ بَدَتْ رِجْلاَهُ، وَإِنْ غُطِّيَ بِهَا رَأْسُهُ بَدَتْ رِجْلاَهُ، وَإِنْ غُطِّينَ مِنَ الدُّنْيَا وَأُسُهُ، ثُمَّ بُسِطَ اللهُ عَنْ الدُّنْيَا مَا بُسِطَ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ الل

Ibrahim bin 'Abdur-Rahman bin 'Auf reported: Food was brought to 'Abdur-Rahman bin 'Auf when he was observing Saum (fast) and he said: "Mus'ab bin 'Umair was martyred and he was better than me, but only one sheet was available to shroud him. It was so small that when his head was covered; his feet remained uncovered and if his feet were covered, his head remained uncovered. Then the bounties of this world have been bestowed upon us generously. I am afraid that the reward of our good deeds have been awarded to us in this world." On this he began to sob and left the food untouched. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) cited these *Ahaadeeth* under the chapter of weeping out of fear from Allahthe Mighty and Sublime – and longing for Him. So he mentioned a number of *Ahaadeeth*, among them is the *Hadeeth* of Abdullah bin Shikhkhir. Once, he (may Allah be pleased with him) came to the Prophet while the latter was observing a *Salât* and his chest was like a boiling kettle (out of his sobbing).

There is no doubt that Prophet ****** was sobbing out of fear from Allah– the Mighty and Sublime.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Anas bin Maalik (may Allah be pleased with him) that he said to Ubayy bn Ka'b (may Allah be pleased with him): 'Verily Allah has ordered me to recite to you: "Those who disbelieve from among the people of the Scripture (Jews and Christians) and among Al-Mushrikûn, were not going to leave (their disbelief)" (Al-Bayyinah: 1].

When Ubayy (may Allah be pleased with him) heard this, he said: 'Did He mention my name?' the Prophet \$\mathscr{a}\$ said: 'Yes', and Ubayy burst into cry.

This cry can be classified as yearning for Allah– the Mighty and Sublime. This is because the order that the Prophet should recite the chapter to Ubayy showed his lofty status (may Allah be pleased with him).

And the cry could be as a result of extreme joy, as one may cry as a result of delight and sorrow.

Thereafter, the author (may Allah shower blessings on him) mentioned the *Ahaadeeth* talking about crying over past deeds. One of them is the *Hadeeth* of Umm Ayman (may Allah be pleased with her) when two companions of the Prophet \$\mathbb{z}\$, Aboo Bakr and Umar, visited her. They paid her a visit as the Prophet \$\mathbb{z}\$ used to do. When they met her, she cried and they sought to know if she did not know that the Prophet \$\mathbb{z}\$ was in good condition with his Lord. But she replied: 'I cry because the revelation has ceased from heaven', and her statement brought the duo to tears.

So also is the *Hadeeth* of Abdur-Rahman bin Awf (may Allah be pleased with him) when a meal was brought to him to terminate his fasting. The common thing is for the fasting person to long for food, but he remembered what the *Muhaajirun* who accepted Islam early, he was one of them, experienced and he stated humbly that: 'Mus'ab bin Umayr is better than I am'.

Mus'ab (may Allah be pleased with him) was a youth who had rich parents; his parents would clothe him in the best of clothes, the clothes of the youths, and they pampered him a great deal. However, they disowned and deserted him when he accepted Islam. Subsequently, he migrated with the Prophet **, thus he was one of the *Muhaajirun*. Thereafter, he could only wear shabby clothes though he used to be an elegant dresser when he was with his parents in Makkah. But he (may Allah be pleased with him) abandoned everything for the sake of Allah– the Mighty and Sublime.

The Prophet \$\mathbb{#}\$ handed the banner to him on the day of *Uhud*, and he (may Allah be pleased with him) later achieved martyrdom. He only had a piece of *Burdah*⁽¹⁾ which would leave his legs bare whenever it was used to cover his head, because of the length of the garment, and his head would be exposed if his legs were covered. So the Prophet \$\mathbb{#}\$ directed that his head be covered and his legs be covered with the *Idhkir* plant.

So Abdur Rahman (may Allah be pleased with him) bin Awf remembered this man and said: 'These people have gone and they are safe from what Allah – the Mighty and Sublime - has opened for those after them in this world of war booty. As Allah – the Mighty and Sublime - has said:

"And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise" [Fat'h: 19].

Then Abdur-Rahman (may Allah be pleased with him) said: 'We fear lest our good deeds (rewards) are being hastened for us.' This is because a disbeliever will be rewarded for his good deeds in this world, and he will have nothing but punishment in the Hereafter. A believer may be rewarded in this life, but the reward of the Hereafter is greater.

So Abdur-Rahman (may Allah be pleased with him) feared lest their rewards has been hastened for them in this world, so he cried out of fear and horror. Then he left the food without touching it.

¹ Translator's Note: a kind of woollen garment popularly worn by the Arabs

This is evidence for crying out of fear of Allah- the Mighty and Sublime, and fear of His Punishment.

Allah Alone grants success.

Excellence of leading an ascetic life and virtues of a simple life Commentary

The author (may Allah shower blessings on him) said: The Chapter of Leading an Ascetic Life and Virtues of a Simple Life and the Indigent.

'Ad-Dunya' – this is the life in which we live. It is referred to as 'Dunya' because of two reasons:

The First reason: It is closer than the hereafter, as it precedes the Hereafter. Allah – the Mighty and Sublime - said:

"And indeed the Hereafter is better for you than the present (life of this world)." [Duha: 4].

The Second Reason: It is inferior, no aspect of it is comparable to the Hereafter. As Imam Ahmad has reported in the *Hadeeth* of al-Mustawrid bin Shidaad (may Allah be pleased with him) that the Prophet said: 'Verily the spot of the whip of any of you in the Paradise is better than the world and what it contains'(1).

'The spot of the whip' in the Paradise is better than the entire world, from its beginning till its end, its length and its breadth. This is 'Dunya'.

Then the author (may Allah shower blessings on him) cited a number of verses indicating that a right thinking person should not

¹ Al-Bukhaari reported it in the Book of Jihad and Journey no: (2892)

hanker after anything in this world. Likewise, he must not allow it to mislead him, distract him from the Hereafter, or prevent him from remembering Allah– the Mighty and Sublime. Among them is the word of Allah– the Mighty and Sublime:

"Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth", that is, the earth produces forth different but similar kinds of plants. There is no space on earth except that it produces a species of plants or another; the entire terrain produces diverse species of plants in beautiful pairs.

"of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!", as if they had never existed there.

This is the similitude of this world. Consider the events around you; there were many people who lived a pleasurable life in this world, a life of splendour and grandeur, with children, wives, palaces and cars, but they were later made to leave all of them. And it was as if they had never exited there in the past. They may be made to leave this world or some worldly events might occur which would stop all the fanfare. How many are those who were rich but later became poor.

This is the *Dunya*. Allah– the Mighty and Sublime - only cited this parable so that this world would not deceive us. He– the Mighty and Sublime - said:

"Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect." [Yunus: 24].

That is, He explained in details so that intelligent people would take lesson from it, and ponder on the events to come.

"Allah calls to the home of peace". Allah- the Mighty and Sublime

- shows the difference between the two. The Home of Peace is the Paradise – I ask Allah, the Mighty and Sublime, to count you and me among its inhabitants. It is named *Al-Jannah* because it is free of grief, trouble and mischief.

So when Allah– the Mighty and Sublime - mentioned *Dunya*, He followed it with "Allah calls to the home of peace". So which of the two will a smart person aim for? There is no doubt that he will seek the Home of Peace, he will not give a second thought to the home of transient delight, worry and loss.

Thus, Allah- the Mighty and Sublime - is calling every creation to the Home of Peace "and guides whom He wills to a Straight Path."

The guidance, which Allah – the Mighty and Sublime – grants, is not universal; He– the Mighty and Sublime - said: "And guides whom He wills to a Straight Path.". So who is entitled and suitable for His guidance? This is the one who turns to Him in repentance, as He– the Mighty and Sublime - said: "And guides unto Himself those who turn to Him in repentance."

Allah- the Mighty and Sublime - also said:



"So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path)" [Saff: 5].

Hence, Allah- the Mighty and Sublime - will guide whoever has sincere intention to please Allah- the Mighty and Sublime - and seek the Home of the Hereafter. And such person is included in the statement of Allah- the Mighty and Sublime: "And guides whom He wills to a Straight Path."

Then the author (may Allah shower blessings on him) mentioned some other verses like His statement– the Mighty and Sublime:



"And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter..." [Al-Kahf: 45].

The meaning of the verse is that this world is like water that falls on a land which then sprouts some fresh plants. Then they become dry and broken pieces, which the wind scatters. This is the life of this world.

And Allah- the Mighty and Sublime - said:

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children".

These five things are nothing: play, amusement, pomp, mutual boasting and rivalry in respect of wealth and children. The similitude of all these is:

"The likeness of vegetation after rain, thereof the growth is pleasing to the tiller".

This is pleasing to the disbelievers because they are the ones who give thought to this world, and allow it to subdue their intellect. So, the plants sprout and the disbelievers are amazed by its beauty and greenness "Its growth is pleasing to the tiller afterwards it dries up and you see it turning yellow; then it becomes straw".

Therefore, it drops and finishes its life span.

"But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers)..." [Hadid: 20].

So which of the two would you desire? You would certainly prefer the hereafter. It holds a severe punishment for he who prefers the world to it, but forgiveness of sins for he who prefers it

to the present world.

When a rational person reads and ponders over the Qur'an, he will recognize the worth of this world. He will know that it is nothing but a farmland for the Hereafter, so watch what you plant for your Hereafter. If you plant what is good, then you will have glad tiding of beautiful harvest that will please you. Otherwise, you have lost your world and the Hereafter.

Hadeeth 457, 458 and 459

عَنْ عَمْرِو بْنِ عَوفِ الأَنْصَارِيِّ، رَضِيَ الله عنه، أَنَّ رَسُولَ الله، عَنْهُ، إِلَى الْبَحْرَيْنِ يَأْتِي عِنْ بَعَثَ أَبَا عُبَيْدَة بْنَ الجَرَّاحِ، رَضِيَ الله عَنْهُ، إِلَى الْبَحْرَيْنِ يَأْتِي بِحِزْيَتِهَا، فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عِبَيْدَة، فَوافَوْا صَلاة الْفَجْرِ مَعَ رَسُولِ الله، هَ فَلَمَّا صَلَّى رَسُولُ الله، عُنَانَةَ، فَوافَوْا صَلاة الْفَجْرِ مَعَ رَسُولِ الله، عُنَاقَمُ وَيَنْ رَآهُمْ، ثُمَّ قَالَ: الله، فَقَالُوا: أَجَلْ الله، فَقَالُوا: أَجَلْ الله، فَقَالُوا: أَجَلْ عَبَيْدَة قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟ فَقَالُوا: أَجَلْ الله، فَقَالَ: "أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَواللهِ مَا الْفَقْرَ أَخْشَى يَا رَسُولَ الله، فَقَالَ: "أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَواللهِ مَا الْفَقْرَ أَخْشَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى الله مَا الْفَقْرَ أَخْشَى مَنْ كَانَ قَبْلُكُمْ، وَلِكِ مِنَ الْبَحْرَيْنِ؟ فَقَالُوا: عَلَى الله مَا الْفَقَرَ أَخْشَى أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا أَهْلَكَتْهُمْ كَمَا أَهْلَكَتْهُمْ عَلَى الله مَا أَهْلَكَتْهُمْ عَمَا أَهْلَكَتْهُمْ عَمَا أَهْلَكَتْهُمْ عَلَى الْعَلَى عَلَى عَ

Amr bin 'Auf Al-Ansari reported: Messenger of Allah sent Abu 'Ubaidah bin Al-Jarrah to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansar got news of it and joined with the Prophet in the Fajr prayer. When the Prophet concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abu 'Ubaidah with something from Bahrain." They

said, "Yes! O Messenger of Allah!" He said, "Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them." [Muslim]

وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، رَضِيَ الله عَنْهُ، قَالَ: جَلَسَ رَسُولُ الله، ﷺ، عَلَى المِنْبَرِ، وَجَلَسْنَا حَولَهُ، فَقَالَ: ﴿إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِن زَهْرَةِ الدُّنْيَا وَزِينَتِهَا». متفقٌ عَلَيه.

Abu Sa'id Al-Khudri & reported: Messenger of Allah & sat on the pulpit and we sat around him. He said: "What I am concerned most is the flourishment and the beauty of this world will be available to you." [Al-Bukhari and Muslim]

وَعَنْهُ أَنَّ رَسُولَ الله، ﷺ، قال: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللهَ تَعَالَى مُسْتَخْلِفُكُم فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ» رَوَاهُ مسلم.

Abu Sa'id Al-Khudri reported: Messenger of Allah said: "The world is sweet and green (alluring); and verily, Allah is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned these *Ahaadeeth* under the Chapter of Leading an Ascetic Life in this world and being induced towards it. The author (may Allah shower blessings on him) had earlier mentioned some verses of the Qur'an showing

that this world is incomparable to the Hereafter; it is only a passage and a farmland.

Someone might ask about the often mentioned 'Wara' and 'Zuhd', which of the two is superior? And what is the difference between them?

The answer is that *Zuhd* is superior to *Wara*. The difference is that *Wara* is leaving what is harmful, while *Zuhd* is leaving what is not beneficial.

Matters can be divided into three: what is harmful to the Hereafter, what is not beneficial in the Hereafter, and what entails neither harm nor benefit.

So *al-Wara* is quitting what is harmful to the Hereafter – that is, leaving prohibitions.

Az-Zuhd is quitting what is not beneficial in the hereafter. Therefore, he will only occupy himself with what brings benefit and not what is not advantageous. More importantly, he will not do what will harm him. So Zuhd is superior to Wara'. Thus, anyone who engages in Zuhd would engage in Wara but not vice versa.

And the Prophet admonished us lest the glitters of the world be unlocked for us as it was unlocked for those before us, and we end up destroyed as they were destroyed.

When the *Ansaaris* heard that Abu Ubaadah (may Allah be pleased with him) had returned with wealth from Bahrain, they came to meet the Prophet $\frac{1}{2}$ at the time of the *Fajr* prayer. So when the Prophet $\frac{1}{2}$ finished the Prayer he turned to them and he smiled because he knew they came in quest of the wealth.

He said: 'Perhaps you have heard of Aboo Ubaadah's return from Bahrain'. They affirmed that as they have actually come for their share of the fortune.

Then the Prophet stold them: 'It is not poverty that I fear for you'.

Poverty may be best for a man, just as it has been reported in a *Hadeeth Qudsee*. The Prophet **#** reported from Allah – the Mighty and

Sublime – that He said: 'There are among my slaves those whom if I make them rich, the wealth will corrupt them', that is, the wealth will make him transgress the bounds of Allah. Such wealth will derail him from the right path, lead him away from the hereafter and he will become doomed, refuge is with Allah. 'And there among my slaves those whom if I make poor, the poverty will corrupt them'.

So the Prophet said: 'It is not poverty that I fear for you', because poverty usually draws one closer to the truth than wealth.

Consider the messengers, who belied them most? The rich and wicked chiefs. The majority of the followers of the messengers were poor people; indeed, a high number of poor people followed our own Prophet **.

Therefore, wealth, not poverty, is what is feared; the Prophet said to them: 'I fear lest the world be opened for you as it was for those before you and you get destroyed as it destroyed them'.

And this is what is happening today. Look at the citizens of the Kingdom⁽¹⁾; people were more conscious of Allah– the Mighty and Sublime- when poverty was rife. However, after the discovery of enormous wealth, they began to turn away from the path of Allah and became rebellious. Today, people run after the world and its splendour- the cars, the houses, the furnishings, and clothing; they compete among themselves with these symbols of affluence and turn away from what will benefit them in the hereafter.

Tabloids, magazines and similar journals only discuss this world and its beauty and they have turned away from the hereafter. Therefore, people are corrupt except whom Allah– the Mighty and Sublime - protects.

The point is that if the world is opened –we ask Allah to save you and us from its evil – it will bring a lot of harm, and lead people to rebel against Allah– the Mighty and Sublime:

¹ Translator's Note: The Shaykh (may Allah shower blessings on him) meant the Kingdom of Saudi Arabia

﴿ كُلَّ إِنَّ ٱلْإِنسَانَ لَيَطْعَنَ ١٠ أَن رَّءَاهُ أَسْتَغْنَ ١٠ ﴾

"Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).. Because he considers himself self-sufficient." [Al-Alaq: 6-7].

Fir'aun had told his people:

"And Fir'aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?" [Az-Zhukruf: 51].

He was taking pride in the world. Indeed this world is very dangerous.

In one of these *Ahaadeeth*, the Prophet said: 'The world is sweet and green (alluring)'. That is, it is sweet to taste, pleasing to the sight, inviting and tempting. When something is tasty and alluring, then it becomes tempting; such is this world- sweet to the taste bud and good to behold.

'And verily Allah is making you to succeed one another in order to see how you act', that is, Allah—the Mighty and Sublime—has made you successors of one another to see whether you prefer the world to the hereafter. Hence, he said: 'So beware of this world and beware of women'.

But when Allah– the Mighty and Sublime – enriches a person and aids him on obedience to Him, he will spend the wealth in the path of truth and in the way of Allah– the Mighty and Sublime. The world of this person will be considered as good for him.

For this reason, a person who spends his wealth in the path of Allah– the Mighty and Sublime - and spends it on what pleases Him will be next to a scholar whom Allah– the Mighty and Sublime - has

given wisdom and knowledge and he is imparting it on people.

So there is a wide gap between a person who holds on to the world and turns away from the Hereafter, and another person whom Allah has enriched and his wealth becomes a means of bliss for him and he spends it in the path of Allah– the Mighty and Sublime.

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" [Al-Baqarah: 201].

Hadeeth 460, 461, 462, 463 and 464

وَعَنْ أَنْسٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَال: «اللَّهُمَّ لا عَيْشَ إِلاَّ عَيْشُ الآخِرَةِ». متفقٌ عَلَيه .

Anas a reported: The Prophet said: "O Allah, there is no true life but the life of the Hereafter." [Al-Bukhari and Muslim]

Anas reported: Messenger of Allah said: "Three (things) follow a dead person: Members of his family, his property and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصبَغُ في النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يا ابنَ آدَمَ هَلْ رَأَيْتَ

خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لاَ وَاللهِ يا رَبِّ. وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الجَنَّةِ، فَيُصْبَغُ صَبغَةً فِي الجَنَّةِ، فَيُقَالُ لَهُ: يا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لاَ، وَالله، مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلاَ رَأَيْتُ شِدَّةً قَطُّ» رَوَاهُ مسلم.

Anas bin Malik reported: Messenger of Allah said, "Among the inmates of Hell, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked: 'O son of Adam! Did you ever experience any comfort? Did you happen to get any luxury?' He will reply: 'By Allah, no, my Rubb'. And then one of the people of Jannah who had experienced extreme misery in the life of this world will be dipped in Jannah. Then he will be asked: 'O son of Adam! Did you ever experience any misery? Did you ever encounter difficulty?' He will say: "By Allah, no my Rubb, I neither experienced misery nor passed through hardship." [Muslim]

وَعَنْ الْمُسْتَوْرَدِ بن شدَّادٍ رَضِيَ الله عَنْهُ، قَال: قَالَ رَسُولُ الله، ﷺ: «مَا الدُّنْيَا فِي الآخِرَةِ إِلاَّ مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ أُصْبُعَهُ فِي اليَمِّ، فَلْيَنْظُرْ بِمَ الدُّنْيَا فِي اليَمِّ، فَلْيَنْظُرْ بِمَ يَرْجعُ؟) رَوَاهُ مسلم .

Al-Mustaurad bin Shaddad reported: Messenger of Allah said, "This world (i.e., its pleasures and duration) in comparison with the Hereafter is (similar to the amount of water) one gets when he puts his finger in the sea. Let him then see what it returns with." [Muslim]

وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله، وَ مَرَّ بِالسُّوقِ وَالنَّاسُ كَنَفَتَيهِ، فَمَرَّ بِجَدْيِ أَسَكَّ مَيِّتٍ، فَتَنَاوَلَهُ، فَأَخَذَ بِأُذُنِهِ، ثُمَّ قال: «أَيُّكُمْ يُحِبُّ أَنْهُ لَنَا بِشَيْءٍ وَمَا يُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَمَا

نَصْنَعُ بِهِ؟ ثم قال: «أَتُحِبُّونَ أَنَّهُ لَكُمْ؟» قَالُوا: وَالله لَوْ كَانَ حَيًّا كَانَ عَيْبًا، أَنَّهُ أَسَكُ، فَكَيْفَ وَهُوَ مَيِّتٌ! فَقَالَ: «فَوَالله لَلدُّنْيَا أَهْوَنُ عَلَى الله مِنْ هذَا عَلَيْكُمْ» رَوَاهُ مسلم.

Jabir bin 'Abdullah & reported: Messenger of Allah & was passing through the bazaar with his Companions on his both sides, when he saw a dead skinny lamb. He held its ear and said, "Who of you would like to have it for a dirham." They replied, "We do not like to get it for nothing, and what shall we do with it?" Then he & asked, "Would you like to have it for nothing?" They replied, "Had it been alive, it would have been defective because it is skinny; but when dead it is of no use." Messenger of Allah & said, "Truly, the world is more contemptible to Allah than this (the dead lamb) is to you." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the *Ahaadeeth* while explaining the virtues of leading an ascetic life in this world, and that the real enjoyment is that of the Hereafter.

One of these Ahaadeeth is the Hadeeth of Anas bin Maalik (may Allah be pleased with him) that the Prophet *said: 'O Allah, there is no life but the life of the hereafter'. He meant that the real, everlasting and pleasing life that is worthy of living is the life of the Hereafter. As for the life of this world, no matter how good it might be, its repose is vanity. Moreover, it brings loss if it is not accompanied by excellent deeds.

That is why he said in the middle of these Ahaadeeth that 'the fellow that enjoyed the world most will be brought'; that is, he subjected his body to the best enjoyment, had the best cloth, best family, best dwelling, best ride, among other things. So such a person 'will be dipped in the hell just one time' and will be asked: 'O son

of Adam, did you ever experience any comfort? Did you happen to get any luxury' He will reply by swearing by Allah that he never experienced any comfort. In reality, he would have forgotten all the good things he got while on earth. Nonetheless, his punishment will be light; what will you then say about he that is going to stay in the Hell forever and ever, refuge is with Allah.

He also mentioned in the Hadeeth of Jabir (bin Abdullah) that the Prophet sonce walked by the market and saw a dead skinny lamb with deformed ears. So the Prophet held it and asked while raising it up: 'Who among you will have this for a dirham?' They said: 'O Messenger of Allah we don't want it for anything.' He continued: 'Is there any of you that will have it for himself?' They said: 'No.' Then he said: 'Verily, then the world is contemptible to Allah than this skinny no-ear dead lamb is (to you)'.

The lamb was dead, so it had no worth. The world is more despising to Allah– the Mighty and Sublime - than that dead skinny lamb with no ear. The world has no worth, but whoever does any good deeds therein, that will serve as cultivation for him towards the Hereafter, and such will gain double bliss from it: the bliss of this world and the hereafter.

As for the one who is oblivious, negligent and complacent and the days go by without him achieving anything, such person shall lose in this world and the hereafter.

Allah- the Mighty and Sublime - has said:

"Say (O Muhammad): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" [Az-Zumar: 15].

And He- the Mighty and Sublime - said:

﴿ وَٱلْعَصَّرِ ۞ إِنَّ ٱلْإِنسَانَ لَفِي خُسَّرٍ ۞ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ ۞ ﴾

"By Al-'Asr (the time). Verily! Man is in loss, Except those who

believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar)which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihâd, etc.)." [Al-Asr: 1-3].

All the children of Adam are losers except those who have all these four things: they believe, they do righteous deeds, they recommend one another to what is good, and they recommend one another to remain patient.

Hadeeth 465, 467, 468, 469 and 470

وَعَنْ أَبِي ذِّر رَضِيَ الله عَنْهُ، قَال: كُنْتُ أَمْشِي مَعَ النَّبِيِّ، فَيْ فِي حَرَّةٍ بِالْمَدِينَةِ، فَاسْتَقْبَلَنَا أُحُدٌ فَقَالَ: «يَا أَبَا ذَرِّ». قُلتُ: لَبَيْكَ يَا رَسُولَ الله، فَقَال: «مَا يَسُرُّنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هذا ذَهَبًا تَمْضِي عَلَيَّ ثَلاثَةُ أَيَّامٍ فَقَال: «مَا يَسُرُّنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هذا ذَهَبًا تَمْضِي عَلَيَّ ثَلاثَةُ أَيَّامٍ فَقَال: «مَا يَسُرُّنِي أَنَّ عَنْدِي مِثْلُ أُحُدٍ هذا ذَهَبًا تَمْضِي عَلَيَّ ثَلاثَةُ أَيَّامٍ وَعِنْدِي مِنْهُ دِينَارُ، إِلاَّ شَيْءٌ أُرْصِدُهُ لِدَيْنٍ، إِلاَّ أَنْ أَقُول بِهِ فِي عِبَادِ اللهِ هَكذا، وَهكذا وَهكذا » عَن يَمينِهِ وَعَنْ شَمَالِهِ وَعَنْ خلفِهِ «وَقَلِيلٌ مَا هُم»، ثمّ فَقَالَ: «إِنَّ الأَكْثُورِينَ هُمُ الأَقلُونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ قَالَ بِالْمَالِ هكذَا وهكذا وهكذا » عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ خَلْفِهِ «وَقَلِيلٌ مَا هُم»، ثم وهكذا وهكذا» عَنْ يَمِينِه، وَعَنْ شِمَالِهِ، وَمِنْ خَلْفِهِ «وَقَلِيلٌ مَا هُم»، ثم قال لي: «مَكَانَكَ لا تَبْرَحْ حَتَّى آتِيكَ». ثُمَّ انْطَلَقَ فِي سَوَادِ اللَّيلِ حَتى تَوَارَى، فَسَمِعْتُ صَوْتًا قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ أَحَدٌ عَرَضَ لِلنَّبِيِّ، قَارَدْتُ أَنْ لَيْتُ مَوْدَ اللَّيْلِ حَتى تَوارَى، فَسَمِعْتُ صَوْتًا قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ أَحَدٌ عَرَضَ لِلنَّبِيِّ، قَارَدْتُ أَنْ أَنْ يَكُونَ أَحَدٌ عَرَضَ لِلنَّبِيِّ، فَقَالَ: «وَهَلْ أَبْنِ حَتَّى آتَيَكَ» فَلَمْ أَبْرَحْ حَتَّى أَتَانِي، فَقُلْتُ: لَقَدْ سَمِعْتُ صَوْتًا تَخَوَّفْتُ مِنْهُ، فَذَكَرْتُ لَهُ، فَقَالَ: «وَهَلْ أَتَانِي، فَقُلْتُ: لَقَدْ سَمِعْتُ صَوْلًا تَخَوَقْتُ مِنْهُ، فَذَكَرْتُ لَهُ، فَقَالَ: «وَهَلْ

سَمِعْتَهُ؟ » قلتُ: نَعَمْ، قال: «ذَاكَ جِبْرِيلُ أَتَانِي فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لا يُشْرِكُ بالله شَيئًا دَخَلَ الْجَنَّة، قُلتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَال: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَال: وَإِنْ زَنَى وَإِنْ سَرَقَ» متفقٌ عَلَيه. وَهذَا لفظُ الْبُخَارِي.

Abu Dharr & reported: I was walking with the Prophet on the stony ground in Al-Madinah in the afternoon when Uhud Mount came into sight. Messenger of Allah a said, "O Abu Dharr!" I said, "O Messenger of Allah, here I am responding to you." He said, "If I had as much gold as the weight of Uhud, it would not please me to have a single dinar out of it with me after the passage of three days, but I would hold back something for the repayment of a debt. I would distribute it among the slaves of Allah like this and like this and like this." And he # pointed in front of him, and on his right side and on his left side. We then walked a little further and he said: "The rich would be poor on the Day of Resurrection, except he who spent like this and like this and like this," and he pointed as he did the first time. "But such persons are few." Then he said, "Stay where you are till I come back to you." He (the Prophet ﷺ) walked ahead a little further in the darkness of the night and disappeared from my sight. I heard a loud voice. I said (to myself): "The Messenger of Allah might have met (mishap or an enemy)." I wished I could go after him but I remembered his commanding me to stay till he came back. So I waited for him; and when he came, I made mention of what I had heard. He asked, "Did you hear it?" I said, "Yes." Then he said, "It was Jibril (Gabriel), who came to me and said: 'He who dies among your Ummah without having associated anything with Allah (in worship) will enter Jannah .' I said: 'Even if he committed illicit sexual intercourse or steals?' He (Jibril) said: 'Even if he has committed illicit sexual intercourse or steals." [Al-Bukhari and Muslim

وَعَنْ أَبِي هُرَيْرَة، رَضِيَ الله عَنْهُ، عَنْ رَسُولِ الله، ﷺ، قَال: «لَوْ كَانَ لِي

مِثْلُ أُحُدٍ ذَهَبًا، لَسَرَّنِي أَنْ لا تَمُرَّ عَلَيَّ ثَلاثُ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلاَّ شيْءٌ أُرْصِدُهُ لِدَيْنٍ». متفقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said: "If I had gold equal to Mount Uhud (in weight), it would not please me to pass three nights and I have a thing of it left with me, except what I retain for repayment of a debt." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ ولا تَنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ ولا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لا تَزْدَرُوا نِعْمَةَ الله عَلَيْكُم». متفقٌ عَلَيه، وَهذَا لَفْظُ مسلمٍ.

Abu Hurairah reported: Messenger of Allah said, "Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allah's Favour to you." [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ، ﷺ، قَال: «تَعِس عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَوِيفَةِ وَالْخَوينَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ» رَوَاهُ الْبُخَارِي.

Abu Hurairah reported: The Prophet said, "May he be miserable, the worshipper of the dinar and dirham, and the worshipper of the striped silk cloak. If he is given anything, he is satisfied; but if not, he is unsatisfied." [Al-Bukhari]

وَعَنْهُ، رَضِيَ الله عَنْهُ، قَال: لَقَدْ رَأَيْتُ سَبْعِين مِنْ أَهْلِ الصُّفَّةِ، مَا مِنْهُمْ رَجُلٌ عَلَيه رِدَاءٌ، إِمَّا إِزَارٌ، وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي اعْنَاقِهِمْ، فَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةَ يَبْلُغُ نِصْفَ السَّاقَيْن، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ ﴾ رَوَاهُ الْبُخَارِي . الْكَافِرِ ». رَوَاهُ مُسلِم .

Abu Hurairah 🐞 reported: I saw seventy of the people of the

Suffah and none of them had a cloak. They had either a lower garment or a blanket which they suspended from their necks. Some (cloaks) reached halfway down to the legs and some to the ankles; and the man would manage to keep it in his hand to avoid exposing his private parts. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned all these *Ahaadeeth* under the chapter of leading an ascetic life in this world.

One of them is the *Hadeeth* of Abu Dharr and Abu Hurayrah (may Allah be pleased with him) that the Prophet said: 'If I have as much gold as the weight of Uhud, it will not be pleasing to me to retain a single dinar of it to pass with me for more than three days except if it is something I retain to pay debt, (otherwise I will not keep it). I will rather distribute it among the slaves of Allah like this and like this'. So the Prophet pointed westward, eastward and backward, as he was saying that.

This shows that the Prophet * was the most ascetic of people in this life. This is because he never wished to amass wealth except for a debt which he wanted to repay. Even the Prophet * died while his coat of arm was with a Jew as a mortgage for some barley he borrowed for his family (1).

Had the world been beloved to Allah, He would not prevent His Messenger from having all of it: 'The world is accursed and what it contains is accursed, except remembrance of Allah and what is like it, and a scholar and a learner'(2); and things that are analogous to obedience to Allah the Mighty and Sublime.

Then he said in the *Hadeeth* of Aboo Dharr (may Allah be pleased

¹ Al-Bukhaari reported it in the Book of Jihâd and Journey no: (2916); and Muslim reported it in the Book of Share-tenancy no: (1603)

² At-Tirmidhee reported it in the Book of Zuhd no: (2322); and Ibn Maajah reported it in the Book of Zuhd no: (4112)

with him): 'The rich will be poor on the Day of Resurrection', that is, those who had enormous wealth in this world will have small amount of good deeds on the Day of Resurrection. Because majority of the rich, those who have excess wealth in this life, are arrogant, boastful and disobedient to Allah– the Mighty and Sublime. This is because the world delude them to amass wealth and do fewer good deeds. And his statement : 'Except he who spends his wealth like this and like this', means he spends his wealth in the path of Allah– the Mighty and Sublime.

In the *Hadeeth* of Aboo Dharr (may Allah be pleased with him), the Prophet said: 'Whoever dies not associating any partner with Allah will enter *Jannah* even if such commits *Zina* or steals'. This does not mean committing adultery and stealing are simple matters; rather they are grave. Hence, Aboo Dharr (may Allah be pleased with him) was astounded when the Prophet mentioned this. He (may Allah be pleased with him) said: 'Even if commits adultery and steals?' the Prophet reiterated: 'Even if he commits adultery or steals'.

This is because whoever dies upon Faith but has some Major Sins, Allah may forgive those sins without punishing him. Allah says:

"Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that" [Nisaa: 116].

And if Allah punishes him, his final abode will still be the Paradise. Every person who dies without associating partners with Allah– the Mighty and Sublime - and does not commit any act that can turn him into a disbeliever will have the Paradise as its final abode.

As for the one who does something that turns him into a disbeliever, such as abandoning the *Salat*, refuge is with Allah, he will abide forever in hell.

Anybody who does not observe the *Salat* is a disbeliever, an apostate, and will remain forever in Hell even if he testifies that *Laa ilaaha illa*

llaah wa anna Muhamadan rasoolullah (That is, there is no deity worthy of worship except Allah and Muhammad is His messenger). He becomes a disbeliever even if he says he believes in Allah and the Last Day without observing the Salat. This is because the hypocrites (too) used to say to the Prophet : "We bear witness that you are indeed the Messenger of Allah." [Al-Munaafiqoon: 1]. Likewise, they used to remember Allah though a little, and they used to observe the Prayers but when they did so "they stand with laziness" [Nisaa: 142]. With all that, they are going to be in the deepest part of the hell.

Similarly, all the remaining *Ahaadeeth* demonstrate that leading an ascetic life in this world is virtuous and desired for a slave. The earth should be in his hand, not in his heart, in order to turn to Allah—the Mighty and Sublime - with his heart. This is the perfect state of asceticism. This however does not mean that you will not take anything from this world; you should rather take what is permissible for you in this world, do not forget your portion therein. The important thing is to put the world in your hand, not in your heart.

We ask Allah to protect the Muslims and us.

Hadeeth 471, 472, 473, 474 and 475

وَعَنِ ابْنِ عُمَرَ، رَضِيَ الله عنْهُمَا، قَالَ: أَخذَ رَسُولُ اللهِ، ﷺ، بِمَنْكِبَيَّ، فَقَال: «كُنْ فِي الدُّنْيَا كَأَنَكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ».

'Abdullah bin 'Umar reported: Messenger of Allah took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer."

وَكَانَ ابنُ عُمَرَ، رَضِيَ الله عَنْهُمَا، يَقُولُ: إِذَا أَمْسَيْتَ، فَلا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ، فَلا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لَمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رَوَاهُ الْبُخَارِي .

Ibn 'Umar we used to say: "When you survive till the evening, do not expect to live until the morning; and when you survive until the morning, do not expect to live until the evening; (do good deeds) when you are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes." [Al-Bukhari]

وَعَنْ أَبِي الْعَبَّاسِ سَهْلِ بِنِ سَعْدِ السَّاعِديِّ، رَضِيَ الله عَنْهُ، قَال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ عَلَى عَمَلٍ إِذَا عَمِلْتُهُ رَجُلٌ إِلَى النَّبِيِّ عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللهُ، وَأَحَبَّنِي اللهُ، وَأَخَبَّنِي اللهُ، وَأَخَبَّنِي اللهُ، وَأَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ الله، وَأَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ الله، وَأَزْهَدْ فِي الدُّنِيَا يُحِبَّكَ الله، وَأَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ الله، وَأَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ الله، وَأَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ النَّاسُ عَجَدِيثٌ حَسنٌ رَوَاهُ ابن مَاجَه وَغَيْره بِأَسَانِيدَ حَسَنَةٍ.

Sahl bin Sa'd As-Sa'idi reported: A man came to the Prophet and said, "O Messenger of Allah, guide me to such an action which, if I do Allah will love me and the people will also love me." He said, "Have no desire for this world, Allah will love you; and have no desire for what people possess, and the people will love you." [Ibn Majah]

وَعَنِ النُّعْمَانِ بِنِ بَشِيرٍ، رَضِيَ الله عَنْهُمَا، قَالَ: ذَكَرَ عُمَرُ بْنُ الخَطَّابِ، رَضِيَ الله عَنْهُ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا، فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ الله، وَضِيَ الله عَنْهُ، مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا، فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ الله، عَنْهُ الله عَنْهُ، مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلا أُبِهِ بَطْنَهُ. رَوَاهُ مُسْلِم.

An-Nu'man bin Bashir reported: 'Umar bin Al-Khattab spoke at length regarding the worldly prosperity that people had achieved and said: "I saw that the Messenger of Allah would pass his days in hunger and could not get even degraded dates to fill his stomach." [Muslim]

وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالَتْ: تَوُفِّيَ رَسُولُ الله، الله الله وَمَا فِي

بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ إِلاَّ شَطْرُ شَعِيرٍ فِي رَفِّ لي، فَأَكَلْتُ حَتَّى طَالَ عَلَيَّ، فَكِلْتُهُ فَفَنِيَ. متفقٌ عَلَيه .

'Aishah reported: Messenger of Allah died when my house was void of any edible thing except for a small quantity of barley I had on a shelf and from which I kept eating it for a long time. Then when I measured what was left of it, it soon finished. [Al-Bukhari and Muslim]

وَعَنْ عَمْرِو بِنِ الْحَارِثِ أَخِي جُويْرِيَةَ بِنْتِ الْحَارِثِ أُمِّ الْمُؤْمِنينَ، رَضِيَ الله عنْهُمَا، قَال: مَا تَرَكَ رَسُولُ اللهِ، وَلا عَنْدَ مَوْتِهِ دِينارًا، وَلا دِرْهَمًا، وَلا عَبْدًا، وَلا أَمَةً، وَلا شَيْئًا إِلاَّ بَغْلَتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكَبُهَا، وَسِلاحَهُ، وَأَرْضًا جَعَلَهَا لابْنِ السَّبِيلِ صَدَقَةً » رَوَاهُ الْبُخَارِي .

Amr bin Al-Harith (the brother of Juwairiyah), the Mother of believers) reported: (When he died) Messenger of Allah left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers. [Al-Bukhari]

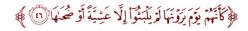
Commentary

All these Ahaadeeth brought by the author (may Allah shower blessings on him) are talking about leading an ascetic life and leaving taking much of this world, and inducing self on matters of the Hereafter, and taking the life of this world as a means of trading for the Hereafter. Then he mentioned the Hadeeth of Ibn Umar (may Allah be pleased with him) that the Prophet held his shoulders. He held them so that Ibn Umar (may Allah be pleased with him) would pay attention to what he was about to tell him. Then he said: 'Be in the world as if you are a stranger or a wayfarer'. It seems the narrator of the Hadeeth was in doubt as to what the Prophet actually said; did

he say 'a stranger' or 'a wayfarer'. And it may mean that the Prophet ##
mentioned both to state different forms. That is, be like a stranger who
meets people without attaching too much attention to them, and he
is not known among the people; or be like a wayfarer who only takes
along what he needs for his journey.

And the similitude given by the Prophet $\frac{1}{2}$ is the reality; man is like a traveller in this world. This world is not a place of abode, but a transit point, its passenger travels swiftly without relaxing for a day or a night. A traveller can even stop in a place to unwind, but a traveller in the world lacks such privilege as he is always on the move. Every moment that you spend in this world takes you closer to the hereafter.

Then what do you think of a journey in which the passenger does not take any rest, he is always on the move? Don't you think the journey will come to an end suddenly? The answer is positive. Allah—the Mighty and Sublime - says:



"The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning." [An-Naaziat: 46].

So, if man were to evaluate the years he has spent in the light of what is yet to come, it will compare to nothing and it will seem as if he never passed through this life. So also, what remains of your present life is similar to what you have spent. Therefore, it is not good to bank on this life or be pleased with it, though it always seems one will linger there forever.

Hence, Ibn Umar (may Allah be pleased with them both) used to say after that: 'When you are able to see the morning, do not expect the evening,' because you may die before you reach that evening. 'And when you are able to see the evening never expect the morning,' because you may die before you reach the morning. You should rather make use of every opportunity; do not postpone what you are supposed to do. Therefore, do not rely on this life lest you think you will remain there forever whereas you may leave without notice.

'(Do good deeds) when you are in a state of good health for when you will not be in a state of good health, and work when you are alive for when you will be dead.' So make use of your good health and your living, because you may fall sick or become poor, thus you become incapacitated. Likewise, you may die and you would not have opportunity to carry out good deeds.

Then he mentioned some other Ahaadeeth articulating this message. For instance, the Prophet # died without leaving any comestible like barley, whether fresh or otherwise. Aa'isha, the Mother of the Believers (may Allah be pleased with her), said: '(The prophet died) while he did not leave anything like barley (behind)'. He died while his coat of arm was mortgaged with a Jew whom he borrowed some barley from for his family. The Prophet # was forced (by the circumstance) to borrow the barley from the Jew, he did so while using his coat of arm as a mortgage. He died in this state.

This shows that the Prophet * was the most ascetic of the people of the world because if he had wanted the mountains to become gold for him, it would have come to pass. However, he never coveted that; he wanted to take little out of the world so that no part of it will be against him or in his favour. And the Prophet * would give out of whatever is in his possession without the fear of poverty; he lived a life of a poor person.

Allah Alone grants success.

Hadeeth 476, 477, 478, 479, 480, 481, 482 and 483

وَعَنْ خَبَّابِ بِنِ الأَرَتِّ، رَضِيَ الله عَنْهُ، قَالَ: هَاجَرْنَا مَعَ رَسُولِ الله، وَعَنْ خَبَّابِ بِنِ الأَرَتِّ، رَضِيَ الله عَنْهُ، قَالَ: هَاجَرْنَا عَلَى الله، فَمِنَّا مَنْ مَاتَ عَلَى الله، فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، رَضِيَ الله عَنْهُ، وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، رَضِيَ الله عَنْهُ، قُتِلَ يَوْمَ أُحُدٍ، وَتَرَكَ نَمِرَةً، فَكُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ، بَدَتْ رِجْلاهُ،

وَإِذَا غَطَّيْنَا بِهَا رِجْلَيْهِ، بَدَا رَأْسُهُ، فَأَمَرَنَا رَسُولُ الله، وَ أَنْ نُغَطِّيَ رَأْسُهُ، وَأَسُهُ، وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنَ الإِذْخِرِ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِبُهَا. متفقٌ عَلَيه .

Al-Khabbab bin Al-Aratt reported: We emigrated with Messenger of Allah seeking the pleasure of Allah and expecting our reward from Him. Some of us died without enjoying anything of it. Among them was Mus'ab bin 'Umair , who was killed in the battle of Uhud, leaving only a small coloured sheet of wool (which we used as his shroud). When we covered his head with it, his feet were exposed, and when we covered his feet with it, his head was uncovered. So the Prophet told us to cover his head and to put some Idhkhir (i.e., fragrant grass) over his feet. Others among us enjoy prosperity. [Al-Bukhari and Muslim]

وَعَنْ سَهْلِ بن سَعْدٍ السَّاعِدِيِّ، رَضِيَ الله عَنْهُ، قَال: قَال رَسُولُ الله، عَنْهُ، قَال: قَال رَسُولُ الله، عَنْ سَهْلِ اللهِ عَنْكَ اللهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسَنٌ صَحِيح.

Sahl bin Sa'd reported: Messenger of Allah said, "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel." [At-Tirmidhi]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَال: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُول: «أَلا إِنَّ الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلاَّ ذِكْرَ الله تَعَالَى، وَمَا وَالاه، وَعَالِمًا وَمُتَعَلِّمًا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسَنٌ .

Abu Hurairah reported: Messenger of Allah said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah and those who associate themselves with Allah; and a learned man, and a learning person." [At-Tirmidhi]

وَعَن عَبْدِالله بنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَال: قَالَ رَسُولُ الله، ﷺ: «لاَ تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حسنٌ.

Abdullah bin Mas'ud streported: Messenger of Allah straid: "Do not crave for property lest you should be absorbed in the desire of worldly life." [At-Tirmidhi]

وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ العاصِ، رَضِيَ الله عَنْهُمَا، قَال: مَرَّ عَلَيْنَا رَسُولُ الله، ﷺ، وَنَحْنُ نُعَالِجُ خُصًّا لَنَا، فَقَالَ: «مَا هذَا؟» عَلَيْنَا رَسُولُ الله، ﷺ، وَنَحْنُ نُعْلِجُهُ، فَقَالَ: «مَا أَرَى الأَمْرَ إِلاَّ أَعْجَلَ فَقُلْنَا: قَدْ وَهَى، فَنَحْنُ نُصْلِحُهُ، فَقَالَ: «مَا أَرَى الأَمْرَ إِلاَّ أَعْجَلَ مِنْ ذَلِكَ» رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ بَإِسْنَادِ الْبُخَارِي ومُسلم، وَقَالَ التِّرْمِذِيُّ بَالْمِسْنَادِ الْبُخَارِي ومُسلم، وَقَالَ التِّرْمِذِيُّ: حَديثٌ حَسنٌ صحيحٌ.

'Abdullah bin 'Amr bin Al-'As is reported: We were repairing our thatchy hut when Messenger of Allah is passed by and asked us, "What are you doing?" We said, "The thatch had gone weak and we are repairing it." He is said, "I see the sure thing (death) approaching sooner than this." [Abu Dawud]

Ka'b bin 'Iyad so reported: Messenger of Allah so said, "Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth." [At-Tirmidhi]

وَعَنْ أَبِي عَمْرٍو - ويقالُ: أَبُو عَبْدِ الله، وَيُقَالُ: أَبُو لَيْلَى - عُثْمَانَ بُنِ عَفَّانَ، رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ، ﷺ، قَال: «لَيْسَ لابْنِ آدَمَ حَقُّ فِي سِوى هذِهِ الْخِصَالِ: بَيْتٌ يَسْكُنُهُ، وَتَوْبٌ يُوَارِي عَوْرَتَهُ، وَجِلْفُ الْخُبْزِ،

وَالْمَاءِ » رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ صَحِيحٌ.

'Uthman bin 'Affan reported: The Prophet said, "There is no right for the son of Adam except in these (four) things: A house to live in, a cloth to cover therewith his private parts, bread and water." [At-Tirmidhi]

وَعَنْ عَبْدِ اللهِ بْنِ الشِّخِيرِ «بِكَسْرِ الشِّينِ والْخَاءِ المشدَّدةِ الْمُعْجَمَتَينِ» رَضِيَ الله عَنْهُ، أَنَّهُ قَالَ: أَتَيْتُ النَّبِيَّ، عَلَى، وَهُوَ يَقْرَأُ: أَلَيْتُ النَّبِيَّ، عَلَى، وَهُوَ يَقْرَأُ: أَلْهَاكُمُ التَّكَاثُرُ * قَالَ: «يَقُولُ ابنُ آدَم: مَالِي، مَالِي، مَالِي، وَهَلْ لَكَ يَا ابنَ آدَمَ مِنْ مَالِكَ إِلاَّ مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصِدَّقْتَ فَأَمْضَيْتَ؟!» رَوَاهُ مسلم .

'Abdullah bin Ash-Shikhkhir 🎄 reported: I came to the Prophet 🏂 while he was reciting (Surat At-Takathur 102):

"The mutual rivalry (for hoarding worldly things) preoccupy you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge (the end result of hoarding, you would not have been occupied in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then (on that Day) you shall be asked about the delights (you indulged in, in this world)!" (102:1-8)

(After reciting) he said, "Son of Adam says: 'My wealth, my wealth.' Do you own of your wealth other than what you eat and consume, and what you wear and wear out, or what you give in Sadaqah (charity) (to those who deserve it), and that what you will have in stock for yourself." [Muslim]

Commentary

These entire *Ahaadeeth* center around what has earlier been discussed which is leading an ascetic life and turning towards the Hereafter.

Then the author (may Allah shower blessings on him) mentioned the Hadeeth of Al-Khabbaab bin Al-Arrat (may Allah be pleased with him) about the story of Mus'ab bin Umayr (may Allah be pleased with him). Mus'ab was one of the Muhaajiroon that migrated to Madeenah seeking therewith the Face of Allah. He was a youth that was overpampered by his parents. But when he became a Muslim, his parents sent him packing because they were still disbelievers. So he (may Allah be pleased with him) migrated to Madeenah and was killed in the Battle of Uhud in the third year of Hijrah, that is, the Hijrah was just three years or less; he was martyred (may Allah be pleased with him). He was carrying the banner of Islam that day. When he was killed, he only had a Burdah on him such that his legs would be left open if his head was covered with it, and his head would be exposed if his legs were covered. Later, the Prophet & ordered that his head be covered with the garment, his legs were covered with Al-Idhkir, a plant eaten by animals, so they would not be exposed.

He (Al-Khabbaab) said: 'And among us are those the world bore its fruit for', he meant the *Muhaajiroon*, that is, the world was made accessible to them and it bore them its fruits. 'And he began to enjoy it', that is, he began to harvest it and delight in it. We do not know whether the former will better than the latter, but the point is that this world is wild, as the author has pointed out in the related *Ahaadeeth*.

In addition, he mentioned that the Prophet $\frac{1}{2}$ said: 'Verily every nation has its source of trial, the source of trial of this Ummah is wealth⁽¹⁾'. Therefore, people forget the hereafter once they possess vast fortune. That is why the Prophet $\frac{1}{2}$ has prohibited acquiring gardens and orchards because they may delude one from the more important concerns, which are matters of the hereafter.

¹ At-Tirmidhee reported it in the Book of Zuhd no: (2336)

So the point is that one should endeavour to lead an ascetic life in this world, and should hope in the Hereafter. Hence, if Allah enriches him, he should use the wealth in acts of obedience to Allah. Similarly, he should place the world on his palm, not in his heart, so that he will earn profits in this world and the hereafter. (Allah– the Mighty and Sublime – says:)

"By Al-'Asr (the time). Verily! Man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihâd, etc.). "[Al-Asr: 1-3].

And the Prophet # recited the words of Allah- the Mighty and Sublime:



"The mutual rivalry for piling up of worldly things diverts you. Until you visit the graves (i.e. till you die)." [At-Takaathur: 1-2].

That is, the affairs of the world divert your attention from the matters of the grave, death and life after death "Until you visit the graves (i.e. till you die)." Man will not utter anything in this world until he dies.

The Prophet \$\mathbb{g}\$ once said (about what a person may say about his wealth), 'My wealth, my wealth, my wealth, my wealth', that is, taking pride in his wealth, 'and there is nothing for you of your wealth except what you eat and consume, or wear and it becomes worn out, or you spend as charity and what you have in stock for yourself'.

That was what the Prophet said and it is the truth. Thus, man will have nothing of his wealth except those things: what he ate, drank, and wore and what he gave out in charity. What will remain will be what he spent in charity. As for what he eats and wears, if these aid him in obedience to Allah—the Mighty and Sublime, then they are good for him. But if they make him transgress the bounds of Allah, make him do evil and instil pride in him, then this is a trial for him, refuge is with Allah.

And Allah Alone grants success.

Hadeeth 484, 486, 487, 488, 489, 490 and 491

وَعَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ، رَضِيَ الله عَنْهُ، قَال: قَالَ رَجُلٌ للنَّبِيِّ، وَاللهِ يَا رَسُولَ اللهِ وَاللهِ إِنِّي لأُحِبُّكَ، فَقَالَ: «انْظُرْ مَاذَا تَقُولُ؟» قَال: وَاللهِ إِنِّي لأُحِبُّكَ، فَقَالَ: «إِنْ كُنْتَ تُحِبُّنِي فَأَعِدَّ لِلْفَقْرِ تِجْفَافًا، إِنِّي لأُحِبُّكَ، ثَلاثَ مَرَّاتٍ، فَقَالَ: «إِنْ كُنْتَ تُحِبُّنِي فَأَعِدَّ لِلْفَقْرِ تِجْفَافًا، فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى مَنْ يُحِبُّنِي مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ» رَوَاهُ التَّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسنٌ.

'Abdullah bin Mughaffal & reported: A man came to the Prophet and said, "O Messenger of Allah! By Allah, I love you." He said, "Think about what you are saying." The man repeated thrice, "I swear by Allah that I love you." He (Prophet *) said, "If you love me, you should be ready for acute poverty; because poverty comes to those who love me, faster than a flood flowing towards its destination." [At-Tirmidhi]

وَعَنْ كَعْبِ بِنِ مالكِ، رَضِيَ الله عَنْهُ، قَال: قَالَ رَسُولُ الله ﷺ: «مَا ذِئْبَانِ جَائِعَانِ أُرْسِلاً فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ

وَالشَّرَفِ، لِدِينِهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسَنٌ صحيحٌ.

K'ab bin Malik reported: Messenger of Allah said, "Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his Deen." [At-Tirmidhi]

وَعَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَال: نَامَ رَسُولُ الله ﷺ، عَلَى حَصِيرٍ، فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ. قُلْنَا: يَا رَسُولَ الله لوِ اتَّخَذْنَا لَكَ وِطَاءً! فَقَالَ: «مَا لي وَلِلدُّنْيا؟ مَا أَنَا في الدُّنْيَا إِلاَّ كَرَاكِبِ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسَنٌ صحيحٌ.

'Abdullah bin Mas'ud reported: Messenger of Allah selept on a straw mat and got up with the marks left by it on his body. Ibn Mas'ud said, "O Messenger of Allah! Would that you make us spread out a soft bedding for you." He replied, "What have I to do with the world? I am like a rider who had sat under a tree for its shade, then went away and left it." [At-Tirmidhi]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَال: قَالَ رَسُولُ الله، صَلَّى الله عَنْهُ، قَال: قَالَ رَسُولُ الله، صَلَّى الله عَنْهُ وَاهُ عَلَيه وَسَلَّم: «يَدْخُلُ الفُقَرَاءُ الْجَنَّةَ قَبْلَ الأَغْنِيَاءِ بِخَمْسِمِائَةِ عَامٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسَنٌ صحيح.

Abu Hurairah reported: Messenger of Allah said, "The poor will enter Jannah five hundred years before the rich." [At-Tirmidhi]

وَعَن ابنِ عَبَّاسٍ، وَعِمْرَانَ بْنِ الْحُصَيْنِ، رَضِيَ اللهُ عَنْهُم، عَنِ النَّبِيِّ، وَعَن ابنِ عَبَّاسٍ، وَعِمْرَانَ بْنِ الْحُصَيْنِ، رَضِيَ اللهُ عَنْهُم، عَنِ النَّبِيِّ، قَال: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» متفقٌ عَليه مِن رِوايةِ ابنِ عَبَّاسٍ. وَرَوَاهُ النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» متفقٌ عَليه مِن رِوايةِ ابنِ عَبَّاسٍ. وَرَوَاهُ

Ibn 'Abbas and 'Imran bin Al-Husain & reported: The Prophet said, "I looked into Jannah and saw that most of its dwellers are the poor; and I looked into Hell and saw that most of its inmates were women." [Al-Bukhari and Muslim]

وَعَنْ أُسَامَةَ بِنِ زَيْدٍ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ ﴿ قَالَ: قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَكَانَ عَامَّةَ مَنْ دَخَلَهَا الْمَسَاكِينُ. وَأَصْحَابُ الْجَدِّ عَلَى بَابِ الْجَنَّةِ، فَكَانَ عَامَّةَ مَنْ دَخَلَهَا الْمَسَاكِينُ. وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَد أُمِرَ بِهِمْ إِلَى النَّارِ» متفقٌ عَلَيه .

Usamah bin Zaid reported: The Prophet said, "I stood at the gate of Jannah and saw that most of those who enter it were poor, whereas the rich were held back; but those who were destined to go to Hell were ordered to be sent there (immediately)." [Al-Bukhari and Muslim]

Abu Hurairah & reported: The Prophet \$\mathbb{x}\$ said, "The most truthful statement a poet has ever made is the saying of Labid: Everything besides Allah is vain." [Al-Bukhari and Muslim]

Commentary

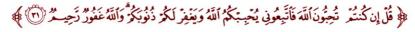
The author (may Allah shower blessings on him) mentioned these *Ahaadeeth* under the chapter of leading an ascetic life in this world.

One of them is the *Hadeeth* of Abdullah bin Mughaffal (may Allah be pleased with him) that a man said to the Prophet \$\mathbb{z}\$: 'By Allah, I love you'. Then the Prophet \$\mathbb{z}\$ said: 'Watch what you say'. The man said again: 'By Allah, I love you', he repeated it three times. Then the Prophet \$\mathbb{z}\$ said: 'If you really love me then be prepared for an acute

poverty; because poverty comes to those who love me faster than a flood flowing towards its destination'. Flood moves rapidly if it is flowing towards its destination from a high level.

However, this *Hadeeth* is not authentic from the Prophet $\frac{1}{2}$ because there is no connection between being rich and loving the Prophet. How many are the rich people who love the Messenger of Allah $\frac{1}{2}$; and how many are the poor people whose worst enemy is the Messenger of Allah $\frac{1}{2}$. Therefore, this *Hadeeth* is not authentic.

The sign of loving the Prophet sign is following him ardently, and holding on to his *Sunnah* tenaciously as Allah– the Mighty and Sublime - has said:



"Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." [Aal-Imran: 31].

So the measure (of love) is following the Prophet; the one who really loves him $\frac{1}{2}$ is the one who follows him. As for wealth and poverty, they are in the Hand of Allah.

And it is part of leading an ascetic life to emulate the style of the Prophet in taking little from this world. He used to sleep on a mat that would leave marks on his body, so it was said to him: 'Shouldn't we make a good and soft bedding for you?' But he replied: 'What is my concern about the world? I am like a rider who is sitting under a tree for its shade, and would later leave it to move on'.

Thus, the Prophet # had no concern for this world; he would not keep wealth for himself, as he would rather spend everything in the path of Allah. And he lived a life of a poor.

Then the author (may Allah shower blessings on him) mentioned the *Ahaadeeth* which stated that the poor will enter the Paradise before the rich, and they will be more than the rich therein. This is because the poor lack what could make them transgresses, so they humbly hold on to the Religion.

If you ponder over verses of the Qur'an, you will observe that those who belied the messengers were the rich chiefs and the nobles. As for the downtrodden, they usually followed the messengers, which will account for their higher proportion in the Paradise. Regarding scheduling, they will enter the Paradise before the rich as it has been reported from the Prophet in different forms. They all show that the journey will be dissimilar; some may complete theirs in ten days while some may end up using twenty days.

Then the author (may Allah shower blessings on him) mentioned the statement of Labid, the popular poet, whom the Prophet said about: 'The most truthful statement a poet has ever made is the saying of Labid: 'Everything besides Allah is vain'.

Every other thing besides Allah– the Mighty and Sublime - is falsehood, vain and holds no benefit. As for what is for Allah– the Mighty and Sublime, this is what will benefit its doer and will be everlasting. And one of those false things is the world, as Allah– the Mighty and Sublime - has said:

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children" [Al-Hadeed: 20].

The only good side of the world is remembrance of Allah– the Mighty and Sublime - and obedience to Him.

This *Hadeeth* shows that the truth should be accepted even if it is from a poet. Truth is acceptable from all, even if the speaker is a disbeliever, a poet or a sinner. It must be acknowledged.

As for the one who peddles falsehood, his statement will be rejected even if he is a Muslim. Hence, consideration is given to the statement and not the speaker. This is why it is important to consider a person's actions and not his personality.

Excellence of simple living and being content with little

Hadeeth 491, 492 and 493

وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالت: مَا شَبِعَ آلُ مُحَمَّدٍ، ﴿ مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَتابِعَيْنِ حَتَّى قُبِضَ. متفقٌ عَلَيه .

'Aishah reported: The family of Muhammad never ate to the fill the bread of barley for two successive days until he died. [Al-Bukhari and Muslim]

وَعَنْ عُرْوَةَ عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّهَا كَانَتْ تَقُولُ: وَاللهِ يَا ابْنَ أُخْتِي إِنْ كُنَّا لنَنْظُرُ إِلَى الْهِلاَلِ، ثُمَّ الْهِلالِ، ثُمَّ الْهِلالِ: ثَلاثَةَ أَهِلَةٍ في أَخْتِي إِنْ كُنَّا لنَنْظُرُ إِلَى الْهِلاَلِ، ثُمَّ الْهِلالِ، ثُمَّ الْهِلالِ: ثَلاثَةَ أَهِلَةٍ في شَهْرَيْنِ، وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ الله، فَيْ، نَارٌ. قُلْتُ: يَا خَالةً فَمَا كَانَ يُعِيشُكُمْ؟ قَالَتْ: الأَسْوَدَانِ: التَّمْرُ والْمَاءُ، إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ الله فَي يَعِيشُكُمْ؟ قَالَتْ: الأَسْوَدَانِ: التَّمْرُ والْمَاءُ وَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ الله عَلَى مِنْ الْأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ وَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ الله عِنْ أَلْبَانِهَا فَيَسْقِينَا. مَتْفَقٌ عَلَيه .

'Urwah from 'Aishah * reported that she used to say to Urwah *: "O son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i.e., three moons in two months, and a fire was not kindled in the house of Messenger of Allah * "I ('Urwah) said, "O my aunt, what were your means of sustenance?" She said; "Dates and water. But it (so happened) that Messenger of Allah * had some Ansar neighbours who had

milch animals. They used to send Messenger of Allah **%** some milk of their (animals) and he gave that to us to drink." [Al-Bukhari and Muslim]

Abu Sa'id Maqburi reported: Abu Hurairah 拳 said that he happened to pass by some people who had a roast lamb before them. They invited him, but he declined, saying: "The Messenger of Allah (囊) left the world without having eaten his fill with barley bread." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned this chapter after he discussed leading an ascetic life. Here, he explained that is important for one not to engross oneself in craving for the matters of this world, but only take what one needs. This was the practice of the Prophet 粪.

Then the author mentioned a number of verses talking about the end of those who followed their desires and were neglectful of their Prayers. Allah – the most High- says:

"Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell".

"Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught." [Maryam: 60].

His statement – the Mighty and Sublime: "Then, there has succeeded them a posterity", that is, the prophets mentioned before this verse. A prosperity that did not follow their path they only have "given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts."

Giving up the *Salât* implies neglecting it. This can be in different forms:

Neglecting its conditions such as purification, covering the nakedness and facing the Ka'bah.

Neglecting its pillars such as tranquillity in bowing, prostrating, standing and sitting positions.

Neglecting its obligatory aspects such as making the supplication of forgiveness of sins between the two prostrations, reciting the words of praise in bowing and prostration, the first *Tashahhud* and similar acts.

Worse is the case of those who do not observe the *Salat* except after its decreed period. A person's Prayer would be accepted if the delay were due to a tenable excuse, like sleep or forgetfulness; otherwise, it will not be accepted even if he were to observe it one thousand times.

His words – the Mighty and Sublime: "and have followed lusts", that is, they have no concern except their desires, what their bowel and their private parts long for. They only strive to satisfy their bodies, and they will always seek whatever will bring satisfaction to their bodies. Thus, they gave up the Salât, and refuge is with Allah.

Then Allah – the Mighty and Sublime – said, explaining the consequence of their action:

"So they will be thrown in Hell".

This is a promise of torment for them. They will enter the Hell as a recompose for what they did – verily the recompense follows the action.

"Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught."

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of the Prophet $\frac{1}{2}$ to elucidate on how he lived his life. He never ate his fill of bread or barley for two successive days (until he died); this was due to his meagre resources. Similarly, two months would pass without fire being kindled in the house of Messenger of Allah $\frac{1}{2}$ and the only regular course would be date fruits and water. If the Prophet $\frac{1}{2}$ had wanted the mountain to become gold for him, it would have come to pass, but he wanted to live in this world on basic necessities.

Allah alone grants success.

Contentment and self-esteem and avoidance of unnecessary begging of people

Hadeeth 524, 527, 528 and 530

وَعَنْ حَكِيمٍ بن حِزَام رَضِيَ الله عَنْهُ قَال: سَأَلْتُهُ رَسُولَ الله عَنْهُ قَال: سَأَلْتُهُ وَالله وَعَنْ حَكِيمُ، فَمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَال: «يَا حَكِيمُ، فِأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَال: «يَا حَكِيمُ، إِنَّ هِذَا الْمَالَ خَضِرٌ حُلُوْ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيه، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ؛ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السَّفْلَى» قَال حَكِيمٌ فَقُلْتُ: يَا رَسُولَ الله، وَالَّذِي بَعَثَكَ بِالْحَقِّ لا أَرزَأُ أَحَدًا بَعْدَكَ شَيئًا حَتَّى أُفَارِقَ الدُّنْيَا. فَكَانَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لا أَرزَأُ أَحَدًا بَعْدَكَ شَيئًا حَتَّى أُفَارِقَ الدُّنْيَا. فَكَانَ وَاللهُ بَكْرٍ رَضِيَ الله عَنْهُ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ يَدْعُو حَكِيمًا لِيُعْطِيهُ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ

مِنْهُ شَيْئًا. ثُمَّ إِنَّ عُمَرَ رَضِيَ الله عَنْهُ دَعَاهُ لِيُعطيَهُ، فَأَبِي أَنْ يَقْبَلَهُ. فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، أُشْهِدُكُم عَلَى حَكِيمٍ أَني أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَهُ اللهُ لَهُ فِي هذَا الفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ.

فَلَمْ يَرِزاْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ عِلَى حَتَّى تُوُفِّيَ. متفقٌ عَلَيه .

Hakim bin Hizam 🕸 reported: I begged Messenger of Allah & and he gave me; I begged him again and he gave me. I begged him again and he gave me and said, "O Hakim, wealth is pleasant and sweet. He who acquires it with self-contentment, it becomes a source of blessing for him; but it is not blessed for him who seeks it out of greed. He is like one who goes on eating but his hunger is not satisfied. The upper hand is better than the lower one." I said to him, "O Messenger of Allah, by Him Who sent you with the Truth I will not, after you, ask anyone for anything till I leave this world." So Abu Bakr 🐞 would summon Hakim (🕸) to give his rations, but he would refuse. Then 'Umar & would call him but he would decline to accept anything. So 'Umar & said addressing Muslims: "O Muslims, I ask you to bear testimony that I offer Hakim his share of the booty that Allah has assigned for him but he refuses my offer." Thus Hakim did not accept anything from anyone after the death of Messenger of Allah &, till he died. [Al-Bukhari and Muslim]

وَعَنْ حَكِيمِ بِنِ حِزَامٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «اليَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وابْدَأ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنى، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ الله الله عَلَيه وَهذَا لَفظ وَمَنْ يَسْتَغْنِ يُغْنِهِ الله الله الله عَلَيه وَهذَا لَفظ البُخَاري، ولفظ مسلم أحصر.

Hakim bin Hizam * reported: The Prophet * said, "The upper hand is better than the lower one; and begin (charity) with those who are under your care; and the best charity is (the one which is

given) out of surplus; and he who wishes to abstain from begging will be protected by Allah; and he who seeks self-sufficiency will be made self-sufficient by Allah." [Al-Bukhari]

وَعَنْ أَبِي عَبْدِ الْرَّحْمنِ مُعَاوِيَةِ بنِ أَبِي سُفْيَانَ صَخْرِبن حَرْبٍ رَضِيَ الله عَنْهُمَا قَال: قَال رَسُولُ الله ﷺ: «لا تُلْحِفُوا فِي الْمَسْأَلَةِ، فَوَالله لا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيئًا، فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئًا وَأَنَا لَهُ كَارِهٌ، فَيُبَارَكَ لَهُ فِيمَا أَعْطَيْتُهُ». رَوَاهُ مسلم.

Abu Sufyan reported: Messenger of Allah said, "Do not be importunate in begging. By Allah! If one of you asks me for something and I give it to him unwillingly, there is no blessing in what I give him." [Muslim]

Ibn 'Umar be reported: The Prophet said, "If one of you would keep begging (of people) until he meets Allah (on the Day of Resurrection) his face will be without a shred of flesh." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said in what he reported from Hakeem bin Hizaam (may Allah be pleased with him) that he asked the Prophet # for wealth repeatedly, and the Prophet # was giving him. It was part of the character of the Prophet not turn down anyone who asked him for anything. Then he # told Hakeem (may Allah be pleased with him): 'Verily this wealth is greenish and sweet'. It is greenish that is, it is pleasing to the sight, and it is sweet because it is good to taste. The soul will

always crave for it.

'But he who acquires it with self-contentment, it will become a source of blessing for him; but whoever seeks it out of greed, it will not be a source of blessing for him'. What about the one who acquires it through begging? He is farther (from being blessed in it). That was why the Prophet said to Umar bin Al-Khattaab (may Allah be pleased with him): 'Whatever comes to you of this wealth and you are not covetous about it or you do not ask for it, then take it; but if it is not like that, never you follow it with your soul'(1). That is, do not take whatever comes to you due to greed, hankering and longing for it. Likewise, do not take whatever comes to you through asking people.

Then the Prophet said to Hakeem bin Hizaam (may Allah be pleased with him): 'The upper hand is better than the lower one'. The 'upper hand' is the one that gives while the 'lower hand' takes. Therefore, the hand of a giver is better than the hand of the one who accept the offer. Because the giver is above the taker, therefore his hand will always be better, as the Prophet said.

Then Hakeem (may Allah be pleased with him) swore by He who had sent the Prophet # that he would never ask from anybody after him. He # said: 'O Messenger of Allah, I swear by He Who had sent you with the Truth that I will never ask from anyone, after you, till I will leave this world'.

So the Prophet sided, then came the reign of Aboo Bakr (may Allah be pleased with him). Whenever Aboo Bakr wanted to give him anything, he would not collect it from him. The situation was like that until the time of Umar (may Allah be pleased with him). Umar too would want to give him something but Hakeem would not collect it. Indeed, Umar had to gather people to bear witness that Hakeem rejected his offers. He said (that is, Umar): 'Bear me witnesses that I gave him out of the Muslim treasury but he did not accept'. Umar (may Allah be pleased with him) said that so that Hakeem would not stand in opposition to him on the Day of Resurrection before Allah

¹ Al-Bukhaari reported it in the Book of Judgements no: (7163/64); and Muslim reported it in the Book of Zakât no: (1045)

- the Mighty and Sublime. Therefore, he did that to absolve himself of blame in the presence of the people. Irrespective of that, Hakeem (may Allah be pleased with him) remained adamant on not accepting offers until his death.

In another wording reported by the author (may Allah shower blessings on him): 'The upper hand is better than the lower hand, and begin from whom you are their benefactor' Therefore, one must begin with those whose upkeep are obligatory. Thus, spending on members of one's family is better than spending on the poor who are not one's relations. This is because spending on the family serves several purposes: charity, joining the ties of kinship, a means of restraint from asking people or committing sins. So, start with those who rely on you for support. Indeed, spending on yourself is better than spending on others as it has been narrated in the *Hadeeth*: 'Start giving charity to yourself, and if there is anything left then for your family'(1).

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Abdullah bin Umar, may Allah be pleased with him and his father, that the Prophet said: 'None of you will not cease from asking people until he will come on the Day of Resurrection without any shred of flesh on his face.' That is, a person will persist in begging people for wealth until there will be no flesh left on his face, we ask Allah for protection.

This is a severe warning against unduly asking people for money. Hence, scholars have stated that it is not permissible for anyone to solicit material need from people except in case of a dire need. Thus, there is no blame upon one if one is forced by a dire need to beg people. As for the one who solicit for help in order to use the proceeds to compete with people in amassing worldly wealth, then there is no doubt that this is prohibited. So also, it is not permissible for one to benefit from *Zakat* in order to compete with people and display wealth.

¹ Muslim reported it in the Book of Zakat no: (997)

Hadeeth 532, 533, 534, 535, 536 and 537

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ» رَوَاهُ مسلم.

Abu Hurairah & reported: Messenger of Allah & said, "He who begs to increase his riches is in fact asking only for a live coal. It is up to him to decrease it or increase it." [Muslim]

وَعَنْ سَمُرَةَ بِنِ جُنْدِ بِ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله صَلَّى الله عَلْهِ قَال: قَالَ رَسُولُ الله صَلَّى الله عَلَيهِ وآلِهِ وَسَلَّمَ: «إِنَّ الْمَسْأَلَةَ كَدُّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ، إِلاَّ أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا أَوْ في أَمْرٍ لا بُدَّ مِنْهُ » رَوَاهُ التِّرْمِذِيُّ وَقَالَ: عَديثٌ حَسَنٌ صَحيح.

Samurah bin Jundub serported: Messenger of Allah sesaid, "Begging is a cut that a person inflicts upon his face; except for asking a ruler, or under the stress of circumstances from which there is no escape." [At-Tirmidhi]

وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالله، فَيُوشِكُ الله لَهُ الله لَهُ الله لَهُ الله لَهُ الله لَهُ الله لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ وَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسنٌ.

Ibn Mas'ud reported: Messenger of Allah said, "He who suffers poverty and seeks relief from people, he will not be relieved; but he who seeks relief from Allah Alone, he will be relieved sooner or later." [Abu Dawud and At-Tirmidhi]

وَعَنْ ثَوْبَانَ رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: «مَنْ تَكَفَّلَ لي أَنْ لا يَسْأَلُ لا يَسْأَلُ لا يَسْأَلُ النَّاسَ شَيْعًا، وَأَتَكَفَّلُ لَهُ بِالْجَنَّةِ؟» فَقُلْتُ: أَنَا؛ فَكَانَ لا يَسْأَلُ أَحَدًا شَيْعًا، رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيح.

Thauban reported: Messenger of Allah said, "He who guarantees me that he will not beg anything from anyone, I will guarantee him (to enter) Jannah." I said, "I give you the guarantee." Then Thauban never begged anything from anyone. [Abu Dawud]

وَعَنْ أَبِي بِشْرٍ قَبِيصَةَ بِنِ الْمُخَارِقِ رَضِيَ الله عَنْهُ قَال: تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ رَسُولَ الله ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمْ حَتَّى تَأْتِينَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا» ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا» ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لاَحَدِ ثَلاَثَة: رَجُلٌ تَحَمَّلَ حَمَالَةً، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا، ثُمَّ يُمْسِكُ. وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوامًا مِنْ عَيْشٍ – أَوْ قَال: سِدادًا مِنْ عَيْشٍ – أَوْ قَال: سِدادًا مِنْ عَيْشٍ – أَوْ قَال: سِدادًا مِنْ عَيْشٍ – وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ، حَتَّى يَقُولَ ثَلاثَةٌ مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْهُ فَاقَةٌ، حَتَّى يَقُولَ ثَلاثَةٌ مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْهُ فَاقَةٌ، حَتَّى يَقُولَ ثَلاثَةٌ مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْهُ فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلانًا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلانًا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ وَوَامًا مِنْ عَيْشٍ، قَوْ قَالَ: سِدادًا مِنْ عَيْشٍ، فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ مَتَى يُلْمَسْأَلَةً مَنْ مِنَ الْمَسْأَلَةِ مَتَى يَقُولَ عَيْشٍ، وَوَامًا مِنْ عَيْشٍ، أَوْ قَالَ: سِدادًا مِنْ عَيْشٍ، فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ مَا سَوْمُهُ اللهُ مُثَلًا مَا صَاحِبُهَا سُحْتًا» رَوَاهُ مُسلم .

Qabisah bin Al-Mukhariq reported: I stood as surety for a debt and came to Messenger of Allah to seek his help in discharging it. Messenger of Allah said, "Wait till we receive charity and I shall give you out of it." He (s) added, "O Qabisah, begging is not lawful except for three people. One who has incurred debt (for assuming guarantee), for him begging is permissible till the guarantee is discharged and he should then refrain; a person whose

property has been destroyed by a calamity is allowed to beg till he attains self-sufficiency; a person who meets with dire necessity (due to hunger) provided that three men of understanding from his people affirm the genuineness (of his poverty), for him begging is lawful till he attains means of his subsistence. Other than these, O Qabisah, anything received through begging is unlawful, its recipient devours it unlawfully." [Muslim]

وَعَنْ أَبِي هُرَيرَة رَضِيَ الله عنْهُ أَنَّ رَسُولَ الله وَاللَّهُ قَال: «لَيْس الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّقْمَةُ وَاللَّهْ مَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ يُطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّقْمَةُ وَاللَّهْ مَتَانِ، وَلاَ يُفْطَنُ لَهُ، فَيُتَصَدَّقَ وَلكِنَّ الْمِسْكِينَ الَّذِي لا يَجِدُ غِنَى يُغْنِيهِ، وَلاَ يُفْطَنُ لَهُ، فَيُتَصَدَّقَ عَلَيه وَلاَ يَقُومُ فَيَسْأَلَ النَّاسَ» مُتَّفقٌ عَلَيه

Abu Hurairah & reported: Messenger of Allah & said, "A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others." [Al-Bukhari and Muslim]

Commentary

All these *Ahaadeeth* addressed the evil recompense of those who ask people for their wealth for no just cause.

In the *Hadeeth* reported on the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet # said: 'He who asks people for their wealth to increase his own wealth is only asking for a live coal, let him ask for little or much'.

That is, the one who is asking people in order to increase his own wealth is only asking for a live coal; let him ask for little or much. So, the quantity of the live coals will be proportional to his rate of

asking, and he will be safe from the live coal if he does not ask. This is evidence that asking people for their wealth without a necessity is one of the Major sins.

Then he (may Allah shower blessings on him) mentioned some other *Ahaadeeth*. The needs of anyone that relinquishes his duties to others to discharge, leaving his need to people, will never be met. This is because whoever relies on a thing will be left to it. Hence, whoever hands over his problem to people will be a loser, and his need will not be met. He will remain like that asking from people and (they) will never satisfy him.

But, Allah will suffice for whoever leaves his need for Him – the Mighty and Sublime - to meet, seeking support from Him and relying on Him, and he acts in order to achieve what He had commanded. Allah – the Mighty and Sublime - says:

"And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose." [At-Talaaq: 3].

Then he (may Allah shower blessings on him) mentioned the *Hadeeth* of Qabeesah (may Allah be pleased with him) when he came to ask the Prophet * about a debt for which he acted as a guarantor. The Prophet * asked him to stay with him until some charity would come with which he would be able to indemnify him. So, the Prophet * explained that asking people for money is not permissible except in one of these three instances:

When a man incurs debt because he acted as a guarantor for another person; that is, it becomes incumbent on him to meet the obligation of settling the other person's debt. In that case, the guarantor has the right to ask and be given until he completes the repayment. Thereafter, he should refrain from asking.

So also is a man who suffers loss of properties due to fire outbreak, flood, arson or similar calamities; he can solicit help from others until he recoups his loss and becomes self-sufficient.

Likewise, it is permissible for a rich man who suddenly loses his wealth and becomes poor without any apparent reason or known calamity to ask. However, he will not be given until three men of understanding from his people affirmed to his current state of poverty. Therefore, he will be given according to the state of his paucity.

So these three categories of persons are those entitled to ask. As for others, the Messenger of Allah said: 'And whatever is other than these, O Qabeesah is prohibited that its doer is devouring unlawfully'.

'As-Suht' is Haram; it is called 'Suht' because it deprives a wealth of its blessing. At times, it may affect the whole wealth such that some calamities and forfeitures would affect the very basis of the wealth.

Allah Alone grants success.

Permissibility of assistance without greed

Hadeeth 538⁽¹⁾

عَنْ سَالَمِ بِنِ عَبْدِالله بِن عُمَرَ، عَنْ أَبِيهِ عَبْدِ الله بِنِ عُمَرَ، عَنْ عُمَرَ وَرُخِي الله عَنْهُمْ قَالَ: كَانَ رَسُولُ الله عَلَّيْ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي، فَقَالَ: «خُذْهُ؛ إِذَا جَاءَكَ مِنْ هذَا الْمَالِ شَيْءٌ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلا سَائِل، فَخُذْهُ فَتَمَوَّلُهُ، فَإِنْ شِئْتَ كُلْهُ، وَإِنْ شِئْتَ كُلْهُ، وَإِنْ شِئْتَ كُلْهُ، وَإِنْ شِئْتَ تَصَدَّقُ بِهِ، وَمَا لا، فَلا تُتْبعْهُ نَفْسَكَ».

Salim, son of Abdullah bin 'Umar, from his father Abdullah; from 'Umar & reported: Messenger of Allah 囊 would give me some gift, but I would say: "Give it to someone who needs it more than I." Thereupon he (囊) would say, "Take it when it comes to you

¹ Translator's Note: The commentary on is given under the next chapter.

without begging and without greed, and add it to your property. Then use it yourself or give it away in charity. As for the rest, do not covet it." Salim said: 'Abdullah bin 'Umar would never ask anything from anyone, nor would he refuse accepting it when it was given to him. [Al-Bukhari and Muslim]

Encouraging livelihood by (working with) hands and abstaining from begging

Hadeeth 539, 540, 541, 542 and 543

عَنْ أَبِي عَبْدِ الله الزُّبَيْر بنِ العوَّام رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لأَنْ يَأْخُذَ أَحَدُكُمْ أَحبُلَهُ ثُمَّ يَأْتِيَ الْجَبَلَ، فَيَأْتِيَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَكُفَّ اللهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسأَلُ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ» رَوَاهُ الْبُخَارِي .

Zubair bin 'Awwam & reported: Messenger of Allah & said, "It is far better for you to take your rope, go to the mountain, (cut some firewood) carry it on your back, and sell it and thereby save your face than begging from people whether they give you or refuse." [Al-Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَسْأَلُ أَحَدًا، فَيُعْطِيَهُ أَوْ يَسْأَلُ مَنْعَهُ مَتفقٌ عَليه .

Abu Hurairah & reported: Messenger of Allah & said, "It is better for anyone of you to carry a bundle of wood on his back and sell it

than to beg of someone whether he gives him or refuses."

[Al-Bukhari and Muslim]

Abu Hurairah & reported: The Prophet & said, "(Prophet) Dawud & ate only out of that which he earned through his manual work." [Al-Bukhari]

Abu Hurairah & reported: Messenger of Allah & said, "(Prophet) Zakariyya & was a carpenter." [Al-Bukhari]

Abu Hurairah & reported: The Prophet & said, "No food is better to man than that which he earns through his manual work. Dawud &, the Prophet of Allah, ate only out of his earnings from his manual work." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) said: The chapter of permissibility of a person accepting what he is given without prying into what is in people's hands. This is the meaning of the chapter heading.

It shows that it is not allowed for anyone to get himself attached to

wealth such that he pries into what is in other people's hands or goes about begging. This can lead him to attaching great interest to this world, and one has been created in this world because of the hereafter. Allah – the Mighty and Sublime - says:

"I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures)." [Adh-Dhaariyaat: 57].

And He - the Mighty and Sublime - says:

"Nay, you prefer the life of this world; although the Hereafter is better and more lasting." [Al-A'la: 16-17].

So it is not proper that a man gets his mind attached to wealth nor should he have concern for it. He should accept wealth if it comes his way without much ado, asking from people or greed; otherwise, he should not.

Then he (may Allah shower blessings on him) mentioned the *Hadeeth* of Umar bin Al-Khattaab (may Allah be pleased with him) that the Prophet * wanted to give him something (wealth) and he told the Prophet to give it to someone poorer than he was. Then the Prophet told him: Take it; when any of this wealth comes to you without you having self-greed or asking (from people), then take it and add it to your property, you may eat (from it); and you may give out charity from it. As for what is other than this, do not covet it'.

Thence Ibn Umar (may Allah be pleased with him) would not ask from anyone, but when any wealth got to him without asking, he would accept it. This is the utmost form of manners; that you should not disgrace yourself with asking (from people), do not be greedy of wealth and do not attach your mind to it.

But whenever you are given anything, take it, but never you ask

(from people). Rejecting gifts may make the giver dislike you; he may say about you: 'He is a proud and supercilious man' or similar statements. The important point is that you should collect whatever you are given, but do not ask.

However, if one is afraid that the giver may later boast of such favour in future, saying, 'I gave him so-and-so', 'I did this for him' or similar statements, one may reject the offer. If he is afraid that the giver may destroy him by recounting his favour later, then he should do what will prevent him from this.

Then the author (may Allah shower blessings on him) mentioned that it is important to eat from one's handwork, and refrain from asking people. He should earn a living and engage in trading, as Allah – the Mighty and Sublime - has said:

"He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision" [Al-Mulk: 15].

That is, one should transverse its paths to seek means of livelihood from the Bounties of Allah – the Mighty and Sublime.

And Allah – the Mighty and Sublime - said:

"Then when the (Jumu'ah) Salât (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful." [Al-Jumu'ah: 10].

So Allah – the Mighty and Sublime - said in this verse: 'You may disperse through the land, and seek the Bounty of Allah'.

However, do not allow seeking the Bounties of Allah to prevent you from the remembrance of Allah; this was why He – the Mighty and

Sublime - said:

"And remember Allah much, that you may be successful".

Then the author (may Allah shower blessings on him) mentioned what has been recorded authentically in *Saheeh Al-Bukhaari* that Prophet Dawood (ﷺ) used to eat from what his hand earned. Dawood (ﷺ) used to make armour as Allah – the Mighty and Sublime - stated:

"And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?" [Al-Anbiyaa: 80].

So Dawood () was a blacksmith.

As for Zakariyyah (ﷺ), he was a carpenter who used to work and get paid.

And this shows that working and engaging in a vocation is not humiliating because the Prophets used to do such jobs. And there is no doubt that having one's work is better than begging others as the Prophet said: 'That one of you should gather some firewood on his back then sell them is better for him than to ask whether he will be given or denied'. He should take whatever he got from selling the firewood.

There is no doubt that this is a noble character; that one should not disgrace oneself in the sight of another person. He should rather eat from what he uses his hand to earn by means of trade, skill or vocation. Allah – the Mighty and Sublime - said:

"Others travelling through the land, seeking of Allah's Bounty" [Al-Muzammil: 20]. He would not ask people for anything.

Allah alone grants success.

Excellence of generosity and spending in a good cause with reliance on allah

Hadeeth 544, 545, 546, 547 and 549

وَعَنِ ابنِ مسعودٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ اللهِ عَالَى: «لا حَسَدَ إِلاَّ فِي الْتَدْنِ: رَجُلٌ آتَاهُ الله مَالاً، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلُ آتَاهُ الله حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا» متفقٌ عَلَيه.

Ibn Mas'ud reported: The Prophet said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ قال رَسُولُ الله ﷺ: «أَيُّكُم مَالُ وَارِثِهِ أَحُب إِلَيهِ من ماله؟» قالوا: يَا رَسُولَ اللهِ، ما مِنَّا أحدٌ إلا مالُه أحبُّ إليه. قَال: «فَإِن مَالَهُ مَا قَدَّمَ وَمَال وَارِثِهِ مَا أَخَرَ» رَوَاهُ الْبُخَارِي.

Ibn Mas'ud reported: Messenger of Allah asked, "Who of you loves the wealth of his heir more than his own wealth?" The Companions said: "O Messenger of Allah! There is none of us but loves his own wealth more." He (*) said, "His wealth is that which he has sent forward, but that which he retains belongs to his heir." [Al-Bukhari]

وَعَنْ عدِيِّ بنِ حَاتِم رَضِيَ الله عَنْهُ؛ أَنَّ رَسُولَ الله ﷺ قَال: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ» متفقٌ عَلَيْهِ .

'Adi bin Hatim 🎄 reported: Messenger of Allah 🖔 said, "Protect

yourself from Hell-fire even by giving a piece of date as charity." [Al-Bukhari and Muslim]

وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَال: مَا سُئِلَ رسولُ الله ﷺ شَيئًا قَطُّ فَقَالَ: لا. متفقٌ عَلَيْهِ .

Jabir so reported: Messenger of Allah never said 'no' to anyone who asked him for anything. [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «مَا مِنْ يَوْمِ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلان، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا» متفقٌ عَلَيه.

Abu Hurairah reported: Messenger of Allah said, "Everyday two angels descend and one of them says, 'O Allah! Compensate (more) to the person who gives (in charity); while the other one says, 'O Allah! Destroy the one who withholds (charity, etc)." [Al-Bukhari]

وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «قَالَ الله تَعَالَى: انفِق يَا ابْنَ آدَمَ! يُنْفَقْ عَلَيْكِ، متفقٌ عَلَيْهِ .

Abu Hurairah reported: Messenger of Allah said, "Allah, the Exalted, says, 'Spend, O son of Adam, you will also be spent upon." [Al-Bukhari and Muslim]

The author (may Allah shower blessings on him) said: The Chapter of Inducement on Spending in the Path of Goodness with Trust in Allah– the Mighty and Sublime.

Allah– the Mighty and Sublime – bestowed wealth on the Children of Adam as a trial (for them), and to (make it known) whether they would spend it justly or otherwise. Allah– the Mighty and Sublime - says:

"Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise)." [At-Taghaabun: 15].

There are some people who expend their riches on prohibited things which their souls desire; things that take one further away from Allah– the Mighty and Sublime. Wealth will become a source of trouble for such people before Allah– the Mighty and Sublime - on the Day of Resurrection, refuge is with Allah.

And there are people who spend their wealth seeking the Face of Allah and nearness to Him– the Mighty and Sublime. The wealth of these people are good for them.

And there are people who spend their wealth on what lacks benefit, these things are neither prohibited nor encouraged. This person is only wasting his wealth, and the Prophet * has prohibited wasting one's wealth.

When spending, it is therefore important to expend wealth on what pleases Allah– the Mighty and Sublime - with firm belief in order to benefit from the promise of Allah as He– the Mighty and Sublime - has stated in His Book:

"Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." [Saba: 39].

"He will replace it." That is, He— the Mighty and Sublime - will give you its substitute (when that part of the verse is read: 'Yukhlif-u'). So it is not 'Yakhlufu-u', that will make Allah the Successor of the wealth; and that is not what is intended in that part of the verse.

A similar instance is the *Hadeeth*: 'O Allah reward me on the cause of my affliction, and replace it with a better one for me'. So the wording should read: 'Akhlifni' not 'Ukhlufni' (otherwise the meaning

would change). Thus the former will mean: 'Enrich me with a better replacement for it'.

So Allah– the Mighty and Sublime - has promised in His Book to replace whatever is spent in His cause. Hence, this explains the import of the Prophet's statement in the *Hadeeth* mentioned by the author: 'There is no day that the slaves will witness except that two angels descend whereby one of them says: O Allah give replacement to he that spends; and the other will say: O Allah, destroy he who withholds'.

The latter refers to the person who refrains from spending what is necessary for him to spend of wealth. It is not everyone that withholds that is being cursed; rather, it is the one who fails to disburse what Allah– the Mighty and Sublime - has made obligatory for him. The angels will be eech Allah to destroy his wealth.

Destruction of wealth can be physically or in the intangible sense.

As for the physical sense, his wealth might be destroyed by fire outbreak, theft or other forms of tragedies.

As for the intangible destruction of wealth, the blessing of the wealth will be removed, so he will never benefit from it in his life. The Prophet mentioned something similar to this to his Companions: 'Who among you loves the wealth of his heir more than his own wealth?' They replied: 'O Messenger of Allah, there is none of us except that he loves his wealth more than anything else'.

So you will like your wealth than the wealth of Zayd, Amr and Khaalid, even if they are some of your heirs. Then the Prophet said: 'Verily, his wealth is what he sends forth and what he leaves behind is for the heir'.

This is filled with wisdom from the one whom Allah– the Mighty and Sublime - has endowed with the gift of conciseness of speech.

Therefore, what you will find before you on the Day of Resurrection is the wealth that you send in advance. The wealth of your heir is what remains after you, so they will make use of it and eat from it. In reality, it is the wealth of your heir. So you should spend your wealth on what

will please Allah– the Mighty and Sublime, and He will compensate you and will spend on you if you do that. The Messenger of Allah said: 'Allah– the Mighty and Sublime - says: O Child of Adam, spend and it will be spent on you'.

All these Ahaadeeth and verses show the importance of spending one's wealth in what Allah— the Mighty and Sublime - has made permissible. This has been affirmed in the first Hadeeth mentioned by the author (may Allah shower blessings on him) under this chapter. The Messenger of Allah said: 'There is no envy except in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies it and teaches it'. The meaning of this Hadeeth is that none should envy another person for what Allah— the Mighty and Sublime - has granted him of wealth or other things except in these two cases:

The First Case: A man whom Allah– the Mighty and Sublime has endowed with wealth who spends it generously in the right manner. Indeed, he will not spend it except on what pleases Allah—the Mighty and Sublime. This person can be envied. You may notice various traders engaging in mutual rivalry of spending their fortune; some of them spend in the path of Allah– the Mighty and Sublime, on good causes, virtuous deeds, helping the poor, building mosques and schools, book publishing, helping in Jihad and other good causes. Therefore, this person disposes of his wealth rightfully.

And some people spend their wealth to amass the prohibited glitters of this world, we seek refuge with Allah. This set of people would travel out of the country to commit adultery, drink intoxicants or play casino, hence they ruin their wealth with what displeases their Lord– the Mighty and Sublime.

Therefore, the one to be envious of is he who expends his wealth on the path of truth. This is because a great proportion of the rich people are incited by the wealth to spend in a wasteful, arrogant and sinful manner. But when we see that a particular person spends his wealth on the path of Allah– the Mighty and Sublime, such should be envied.

The Second Case: A man whom Allah-the Mighty and Sublime -

has blessed with wisdom, that is, knowledge. Wisdom in this context means knowledge as Allah– the Mighty and Sublime - has said:

"Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not" [Nisaa: 113].

'And he applies it and teaches it to people'. That is, he applies it on himself and his family, whoever seeks judgement from him, and he also educates people. This is not only limited to when people come to him and he says: 'I will wait for them to come to me, then I can rule and judge between them,' he should not wait until then to utilise it and teach it. This is what he should do for people. There is no doubt that such a person should be envied for what Allah– the Mighty and Sublime - has granted him of wisdom.

People can be categorised into three as regard the wisdom Allahthe Mighty and Sublime - has given them:

There is a category of people whom Allah– the Mighty and Sublime - has endowed with knowledge but who are stingy with it, even upon themselves. He does not derive any benefit from the knowledge nor acts by it, and it has not restrain from disobeying Allah. He is a loser, we ask Allah for protection, who is similar to the Jews who know the truth but arrogantly reject it.

Another category of people are granted wisdom by Allah– the Mighty and Sublime, but they only benefit themselves with it without benefiting other slaves of Allah. This person is better than the earlier mentioned, but he also has a shortcoming.

The last category of people possess wisdom, they judge and act by it on their souls and they teach it to people. This is the best category.

Then there is a fourth category. These people lack wisdom in every sense, plain ignorant. Such person is deprived of a lot of goodness. But his condition is better than the one who has knowledge but will not act

by it. It is hoped that the ignorant will act by the knowledge whenever he acquires it unlike he whom Allah– the Mighty and Sublime - has granted wisdom but that knowledge has become a source of perdition for him, we seek refuge with Allah.

We ask Allah to enrich us and you with wisdom, beneficial knowledge and a good deed.

Hadeeth 553 and 556

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: مَا سُئِلَ رَسُولُ الله عَلَى الإِسْلاَمِ شَيْعًا إِلاَّ أَعْطَاهُ، وَلَقَدْ جَاءَهُ رَجُلْ، فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى شَيْعًا إِلاَّ أَعْطَاهُ، وَلَقَدْ جَاءَهُ رَجُلْ، فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ: يَا قَوْمِ! أَسْلِمُوا؛ فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءَ مَنْ لاَ يَخْشَى الْفَقْرَ، وَإِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلاَّ الدُّنْيَا، فَمَا يَلْبَثُ إِلاَّ يَسِيرًا حَتَّى يَكُونَ الإِسْلامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. رَوَاهُ مسلم.

Anas reported: Whenever the Messenger of Allah was asked a thing by one who is about to accept Islam but he would give it. A man came to the Prophet and he gave him a herd of sheep scattered between two mountains. When he returned to his people, he said to them: "O my people! Embrace Islam because Muhammad gives like one who has no fear of poverty." Some people would embrace Islam only for worldly gains, but soon Islam becomes dearer to them than the world with all what it contains. [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ الله عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لله إِلاَّ وَفَعَهُ الله عَزَّ وَجَلَّ» رَوَاهُ مُسلم .

Abu Hurairah & reported: Messenger of Allah & said, "Wealth

is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks." [Muslim]

Commentary

The author said on the authority of Anas bn Maalik (may Allah be pleased with him): 'The Prophet would not be asked anything on the cause of Islam except that he would give it, because he was the most generous of the people, and he loved to spend his wealth on what would bring him closer to Allah'.

And one of those ways is that whenever anybody asked him for something that could endear Islam to the person, he would give it without hesitation no matter what that may be. Once, a Bedouin asked him for a flock of sheep that filled a whole valley, and the Prophet *gave him in anticipation of goodness for this man and those after him.

Thereafter, he went to his people and said: 'O my people accept Islam because Muhammad gives like a person who does not fear poverty'. That is, the Prophet ** would give out in an abundant manner as if he does not fear becoming poor. Consider how the gift of the Prophet ** to the Bedouin had a great impact on him, which even made him a caller to Islam, although he had only asked that out of greed, as any Bedouin is wont to do.

Really, the Bedouins are greedy; they love wealth and they love asking for it. Nonetheless, when the Prophet #gave this man a substantial gift, he became a caller to Islam and asked his people to accept Islam. The man did not say, 'Embrace Islam so that you may enter Paradise and be safe from the Hell'. Rather he said: 'O my people accept Islam because Muhammad gives like a person who does not fear poverty', that is, if you do, he will give much wealth.

Consequently, they accepted Islam because of wealth. However, they did not spend a long time before Islam became the most beloved thing to them, even more than the world and its content. So, the Prophet gave the man so as to entice him to Islam. He was given so that he would accept Islam, but it did not take long before Islam became the most beloved thing to him, even more than the world and what it contains.

We learn from this *Hadeeth* and others that it is not proper to distance ourselves from the people of Disbelief and sin, lest we leave them for the devils to steer. We should rather entice them to Islam; we can draw them to ourselves with wealth and good character until they become attracted to Islam. For this reason, the Prophet ** would give the disbelievers from the booty.

In fact, Allah– the Mighty and Sublime - has made a portion of the Zakat for the disbelievers in order to induce them to Islam, and make them Muslims. Someone may accept Islam for worldly benefit, but the Religion will become extremely attractive to him after tasting the sweetness of faith.

A scholar has said: 'We sought the knowledge not because of Allah, but the knowledge defies being for other than Allah'. Hence, good deeds will always lead its owner to sincerity to Allah in worship, so also is following the Messenger of Allah ﷺ.

Therefore, if this is the way of Islam, then we must give serious consideration to this matter. We should bestow gifts and be good to a disbeliever whom we see as having affinity for Islam. So, if such person accepts the guidance, that Allah– the Mighty and Sublime guides a man through you is better for you than a herd of red camels.

Likewise, you should give gifts to a sinner, advise him mildly and in the best manner. Do not say: 'I hate them for the sake of Allah'. You can hate them for the sake of Allah but call them to Islam. The hatred that you have for them for the sake of Allah should not stop you from calling them to Islam. You should rather call them to Islam even if you dislike them; perhaps one day they will become most beloved people to you in the cause of Allah.

Then the author (may Allah shower blessings on him) cited another

Hadeeth; the Prophet said: 'Wealth does not diminish by giving out charity'. When one desires to give charity, the Devil would say: 'If you give charity, your wealth will diminish. You have one hundred Riyaal, if you spend ten out of it you will have ninety left, and your wealth will be reduced. So do not give out charity. Anytime you give out charity, your wealth will be reduced'.

However, the one who does not speak of his own desires has said : 'Wealth does not diminish by giving out charity'. So charity does not decrease wealth; why? Although the wealth may be reduced in quantity but it will increase in worth and blessing. Thus, this ten Riyaal can transform to a hundred (Riyaal) as Allah – the Mighty and Sublime - has said:

"And whatsoever you spend of anything (in Allah's Cause), He will replace it." [Saba: 39].

That is, he would make a quick compensation for you and a reward in the Hereafter.

Allah- the Mighty and Sublime - also says:

"The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains." [Baqarah: 261].

So the Muslims are approaching the month of Ramadan and the month is also drawing close to them, and it is the month of strivings and generosity. The Prophet ** was the most generous of people and the greatest giver, and he was usually at his best in Ramadan when Jibreel meets him to teach him the Qur'an. Thus, the Prophet ** was more beneficial than the wind(1) that is sent by

¹ Al-Bukhaari reported it in the Book of Fasting no: (1902); and Muslim reported it

Allah - the Mighty and Sublime.

The wind sent by Allah – the Mighty and Sublime - is extremely swift, but the Prophet * was faster in bestowing goodness in the month of Ramadan. So, it is important to spend by giving *Zakat* or voluntary charity in Ramadan because it is a month of goodness, blessing and spending.

After quoting this statement of the Prophet ## that: 'Wealth does not diminish by giving charity', most people would add 'rather it increases it, rather it increases it.' This addition is not authentic from the Prophet ##; what is authentic is only the first statement.

So the increment on wealth spent in charity is either in quantity or worth. The example of the first is that Allah – the Mighty and Sublime - will open unanticipated path to riches for you. The example of the second is that Allah – the Mighty and Sublime - will send blessing to your remaining wealth.

And the Prophet continued: 'And Allah will not cease to increase a slave because of his spirit of forgiving (others) except in honour'. If a person wrongs you or acts unjustly with your wealth, your person, family or any of your rights, the soul desires vengeance and demanding for your right. This is right for you; Allah – the Mighty and Sublime - has said:

"Then whoever transgresses the prohibition against you, you transgress likewise against him" [Al-Baqarah: 194].

Allah - the Mighty and Sublime - also says:

"And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted" [An-Nahl: 126].

So, one will not be blamed for reclaiming his right. Nevertheless, if he thinks of forgiving the other person and overlooking his fault, the evil-commanding soul (*An-Nafsu Al-Ammaratu bi As-Sooi*) will whisper to him: 'This is going to be a disgrace for you and a sign of weakness. How will you pardon someone who has wronged you and transgressed against you?'

Thus, the Prophet said: 'And Allah will not cease to increase a slave because of his spirit of forgiving (others) except in honour'. Honour is the opposite of disgrace. As for the soul that whispers to you that forgiving the transgressor is a sign of weakness, you should know that that is one of the plots of the evil-commanding soul and its manner of depriving one of acting righteously. (If you pardon), Allah – the Mighty and Sublime - will definitely reward you for this pardon, and He – the Mighty and Sublime - will not cease to increase you in honour and loftiness in this world and the hereafter.

And he says ***:** 'None will humble himself to Allah except that Allah will raise him up (in ranks)'. This advancement only results from humility, solidarity and complacency. But man supposes that he would be relegated if he humbles himself. The matter is however not like that because if you humble yourself before Allah, He will raise you in ranks.

His statement: 'humble himself to Allah' has two meanings:

The First Meaning: That one should humble oneself before Allah – the Mighty and Sublime - in worship and be ready to accept His Commandment.

The Second Meaning: That one should be humble before the slaves of Allah – the Mighty and Sublime – for the sake of Allah.

Both of them are means of earning lofty status. You may humble yourself to Allah – the Mighty and Sublime - by following His commands, avoiding His prohibitions, and worshipping Him. Likewise, you may humble yourself before the slaves of Allah – the Mighty and Sublime – for the sake of Allah and not because you are afraid of them or you want to seek something from them. Your sense

of humility before them is because of Allah. In this case, Allah – the Mighty and Sublime - will surely raise you in rank in this world and the Hereafter.

All these *Ahaadeeth* talk about the superiority of obligatory and voluntary spending, compassion and kindness to others, and they affirm that all these are from the character of the Prophet **%**.

Prohibition of miserliness Commentary

The author **#** mentioned in his book: *Riyaad us-Saaliheen*, the Chapter of Prohibition from Miserliness and Covetousness.

'Al-Bukhl' – Miserliness: This is refraining from spending what is obligatory on one or what is important for one to spend.

'As-Shuh' – Covetousness: This is excessive desire to possess what is not in one's hand.

Covetousness is worse than miserliness. A covetous person will wish for what is in the possession of others and will not want to give his, while a miser will only restrain his dependants from benefitting from his wealth. This may include *Zakat* or other forms of spending which enhance one's dignity and honour.

But the two – miserliness and covetousness - are blameworthy aspects of human character. Allah – the Mighty and Sublime - has indeed disparaged those who are miserly and who command people to be miserly. He – the Mighty and Sublime - said:

"And whosoever is saved from his own covetousness, then they are the successful ones." [Taghaabun: 16].

Then the author $\frac{1}{2}$ brought as evidence two verses from the words of Allah – the Mighty and Sublime:

The First verse addressed miserliness, and it is contained in Allah's Statement – the Mighty and Sublime:

"But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna; We will make smooth for him the path for evil; And what will his wealth benefit him when he goes down (in destruction)." [Lail: 8-11].

These verses flow from the narrative in the previous verses. These are Allah's Statement – the Mighty and Sublime:

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness)." [Al-Layl: 5-7].

The path of goodness will be smoothen for a person who believes in the truth (of Islam), expends on his essentials, spends his knowledge, wealth and personality and fears Allah – the Mighty and Sublime. He – the Mighty and Sublime - will create the easiest path for him in this world and the Hereafter.

The Prophet #gave a good answer to his companions when they queried his saying: 'There is none among you except that Allah has written his place for him in both the Paradise and the Hell'. That is, He has decided the matter. The Companions asked: 'O messenger of Allah, should we not sit back and forsake actions?' That is; they should wait for what has been written in their favour or otherwise, without performing actions. The Prophet #g said: 'No. Carry on with your actions; each will be made easy for what he has been created'(1).

Then the Prophet ****** recited Allah's Statement – the Mighty and Sublime:

"As for him who gives (in charity) and keeps his duty to Allah

¹ Al-Bukhaari reported it in the Book of Predestination no: (6605); and Muslim reported it in the Book of Predestination no: (2647)

and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna; We will make smooth for him the path for evil; And what will his wealth benefit him when he goes down (in destruction)."

So you should think about yourself. Do you possess the sense of believing in truth? Do you give and spend, as it is obligatory for you? Do you have the fear of Allah in you? If the response is positive, then you will be guided to the path of ease. Otherwise, reverse is the case.

The point of reference in the verse is "But he who is greedy miser and thinks himself self-sufficient". That is, the person who refrains from spending what is incumbent on him to spend from his wealth, dignity or knowledge.

A sample of that is the Hadeeth that has been reported from the Prophet $\frac{1}{2}$ that: 'A miser is he when my name is mentioned beside him will not send 'Salat' on me $\frac{1}{2}$ ". The act of not sending Salat on hearing the Prophet's name $\frac{1}{2}$ is a form of miserliness. It is obligatory to ask Allah to grant him peace and blessing because Allah – the Mighty and Sublime - used him as a means of guidance. Therefore, it is miserly to hear his name and fail to send 'Salat' on him $\frac{1}{2}$. Indeed, he has the right to that $\frac{1}{2}$.

Allah's Word - the Mighty and Sublime:

"And thinks himself self-sufficient". That is, such a person thinks himself as self-sufficient and not in need of the Mercy of Allah – the Mighty and Sublime- refuge is with Allah. Such person would not carry out any act of obedience to Allah – the Mighty and Sublime - neither will he rely on Him.

"And he belies Al-Husna". That is, he belies the word of goodness, which is the true statement: what has come in the Qur'an and the Sunnah of His Messenger **.

¹ Translator's Note: 'Salat' in this context means asking Allah – the Mighty and Sublime – to exalt the mentioning of the Prophet 筹.

² At-Tirmidhee reported it in the Book of Supplications no: (3546).

"We will make smooth for him the path for evil". That is, matters that are made easy for the righteous will be made difficult for him. Therefore he will not find acts of worship easy to perform and will always consider them as difficult. The Prayer, charity, fasting, Hajj and other aspects of the Religion will be difficult for him.

"And what will his wealth benefit him when he goes down (in destruction)". That is, how will his wealth benefit him when he is ruined? The answer is that his wealth will not benefit him. The wealth that he hoards will not prevent him from Allah's Punishment, an evil consequence, and it will not save him in any way.

As for the second verse brought as evidence by the author (may Allah shower blessings on him), this has to do with covetousness. That is Allah's Statement – the Mighty and Sublime.

"And whosoever is saved from his own covetousness, then they are the successful ones." That is, whoever Allah – the Mighty and Sublime – protects from the covetousness of his soul, such that he does not desire the possessions of others, has indeed achieved success.

Hadeeth 563

وَعَنْ جَابِر رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «اتَّقُوا الظُّلْمَ، فَإِنَّ الشُّحَّ أَهْلَكَ فَإِنَّ الشُّحَّ الْمُلْتَ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ، رَوَاهُ مسلم ،

Jabir bin 'Abdullah & reported: Messenger of Allah & said, "Beware of oppression, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it destroyed those who were before you. It incited them to shed their blood and deem unlawful as lawful." [Muslim]

Commentary

Imam Nawawee, the author (may Allah shower blessings on him), mentioned this Hadeeth in his book: *Riyaad us-Saaliheen* under the chapter of prohibition from miserliness and covetousness. He reported on the authority of Jabir that the Prophet said: 'Beware of oppression because oppression will be darkness on the day of Resurrection'. This means you should be wary of oppression by exercising precautions and moving farther away from it.

'Adh-Dhûlm', Oppression, is an act of injustice towards others, and the severest of all injustice is associating partners with Allah. Allah – the Mighty and Sublime – said:

"Verily! Joining others in worship with Allah is a great Dhûlm (wrong) indeed." [Luqman: 13].

Oppression includes persecution of other slaves (of Allah – the Mighty and Sublime). This may involve denying them of their right or committing acts of transgression against them by taking or depriving them of their possessions.

An example of the former is addressed in the statement of the Prophet : 'A rich man's lassitude to pay the debt on him is an act of oppression' (1). That is, a person who had the wherewithal to repay his debt but decided not to pay it is an oppressor. He has failed to render his obligations because it is obligatory for a debtor to repay his debt when due if he has the capacity and it is not permissible for him to delay it. Otherwise, such debtor is an oppressor, and refuge is with Allah.

Thus, oppression is darkness on the Day of Resurrection. Every minute one spends in delaying the debt will only increase one in sins, and refuge is with Allah. However, Allah may bring some moments of

¹ Al-Bukhaari reported it in the Book of Borrowing no: (2400); and Muslim reported it in the Book of no: (1564)

difficulty making it challenging to repay the debt because the debtor is stingy or truly lacks the ability. Allah– the Mighty and Sublime- says:

"And whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him." [At-Talaaq: 4].

It is understood from this verse that Allah – the Mighty and Sublime- will not ease the affairs of whoever does not fear Him. Hence, a debtor with the ability to settle his debt should hasten to repay it once the creditor requests for it or it is due.

Another form of oppression is land usurpation. The Prophet $\frac{1}{8}$ said: 'Whoever takes unjustly a span of land, the land will encircle him on the Day of Resurrection in a length of seven lands'(1).

Similarly, attack on people's honour by backbiting them, spreading calumnies about them and other similar behaviour are forms of oppression. Backbiting is mentioning about your brother what he will dislike behind him. If you were to mention this in his presence, it would be considered as an abuse. Therefore, it is an act of oppression to refer to a person as tall or short in a derogatory manner, or bad in character in his absence. This act is backbiting and it will count against the perpetrators on the Day of Resurrection.

Likewise, it is an act of oppression for a person to deny the obligations on him. For instance, a person has a right on him, but he rejects this and conceals the truth. If the delay in repaying a debt constitutes an act of oppression, this will also be an act of oppression. Therefore, whoever denies others of their rights is an oppressor.

Thus, you should beware of all forms of oppression because it will be darkness on the Day of Resurrection. The oppressor will be covered in darkness according to the degree of his oppression, refuge is with Allah. So, his darkness will be colossal if the magnitude of his oppression is colossal, and his darkness will be many if his forms of oppression are many; everything will be proportional. Allah – the

¹ Al-Bukhaari reported it in the Book of Wrongs no: (2453); and Muslim reported it in the Book of Share-tenancy no: (1610)

Mighty and Sublime - says:



"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners." [Anbiyaa: 47].

This is evidence that oppression is one of the Major Sins, as only Major Sins attract severe consequence. Therefore, all forms of oppression towards the slaves and the Creator are Major Sins.

Then the Prophet said: 'And beware of covetousness', that is, envious eagerness for other people's possessions. We must avoid it 'because it destroyed those who were before you' among the earlier nations. 'It incited them to shed their blood and deem unlawful as lawful'. Their destruction resulted from this, and refuge is with Allah.

Selflessness and sympathy

Commentary

The Chapter of Selflessness and Sympathy; the author (may Allah shower blessings on him) recorded this chapter after the chapter of prohibition from miserliness and covetousness because of their diametric contradiction.

'Al-Ithaar' – Selflessness: This is the quality of unselfish concern for the welfare of others.

'Al-Muwaasaat' – Sympathy: This is the quality of sharing the feeling of others. Selflessness is better (than sympathy). However, it should be known that selflessness could be classified into three: that which is prohibited, the one that is either disliked or not disliked, and the one that is not disliked.

As for the one that is prohibited, this is giving preference to others in what has been made legally binding on you. Thus, it is not permissible for you to give preference to another person on what is required of you.

For instance, you have a quantity of water that is only enough for a person to perform ablution, but another person and you are in need of water for ablution. You may give the water to the man to perform ablution while you perform *Tayammum*⁽¹⁾, or you use the water while he performs *Tayammum*. In this case, it is not permissible for you to perform *Tayammum* because you are the owner of the water and it is in your possession. Furthermore, you are not allowed to perform *Tayammum* except in the absence of water.

Therefore, giving preference to others in matters of *Shariah* obligations is forbidden, impermissible, because it requires abandoning what is obligatory.

The second form, the disliked but permissible, occurs in permissible acts. Some scholars detest it while others permit it but without doubt, leaving it is preferred except in case of an attached benefit.

An example is leaving the first row for another person. You are on the first row awaiting the Prayer, then a man enters and you vacate your space for him. Some scholars detest this, they state that this implies that the person is forsaking a good deed, and such act is detestable. Indeed, how will you prefer another person to occupy a place of honour which you are entitled to?

However, some scholars opine that avoiding such act is better except if there is a benefit in acting otherwise. For instance, the newcomer is your father and you fear that he may feel bitter if you do not leave, so they say there is nothing wrong with this.

The third form is encouraged; it is not disliked and may be preferred in some cases. This occurs in matters that are not related to acts of worship.

¹ Translator's Note: using clean and pure sand for purification by symbolically wiping just the face and the palms one time each with one's inner-palms after striking it with a sand surface.

For instance, you have food in a state of hunger and your companion is also hungry. In this situation, you will be praised for giving preference to him over yourself. This is based on the statement of Allah – the Mighty and Sublime:

"And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." [Al-Hashr: 9].

And this was the way the *Ansaar* showed selflessness to the *Muhaajiroon*. When the *Muhaajiroon* arrived at Madeenah, the *Ansaaris* welcomed them with honour and showed selflessness with their wealth. Indeed, one of the *Ansaaris* would say to a *Muhâjir*, 'If you will not mind, I will divorce one of my wives for you'. That is, the *Ansaari* would divorce the wife, and the *Muhâjir* would marry her after her waiting period. This shows the *Ansaaris*' deep preference for their *Muhaajiroon* brothers.

Allah – the Mighty and Sublime - said:

"And they give food, in spite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive" [Al-Insaan: 8].

That is, they would give food to the poor, orphans and captives while they overlook themselves. This also is part of selflessness.

Hadeeth 564

Abu Hurairah reported: A man came to the Prophet and said; "I am hard pressed by hunger." He () sent a word to one of his wives who replied: "By Him Who has sent you with the Truth, I have nothing except water." Then he sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his wives) and received the same reply. Then he () said, "Who will entertain this (man) as guest?" One of the Ansar said: "O Messenger of Allah, I will." So he took him home and said to his wife: "Serve the guest of Messenger of Allah ."

Commentary

The author (may Allah shower blessings on him) mentioned this wonderful *Hadeeth* under the chapter of selflessness. The *Hadeeth* described the condition of the Messenger of Allah ## and his companions when a man came to him and said: 'O Messenger of Allah, I am hard pressed'; that is, he was poor and hungry. He was a caller on the Messenger of Allah ##, so he ## sent a message to each of his wives asking them whether they have any food with them. Each of them replied: 'By he who has sent you with the truth, there is nothing with me except water'.

Nine apartments of the Prophet # had nothing with them except water, even though a mountain would have turn to gold if he # desired that. Rather, he was the most ascetical among the people of the world. So, all his nine apartments had nothing with them but water!

Then the Prophet said: 'Who will play host to this man this night?' he was referring to the guest.

Then a man among the *Ansaaris* said: 'I will, O messenger of Allah'. That is, 'I will host him'. Therefore, he took him home and said to his wife: 'Do you have anything?' She replied: 'No, except what my children will eat'. This means they only have the supper for the entire household that night. Then he ordered her: 'Serve the guest of Messenger of Allah' and he directed her to engage the kids with play and lure them to bed when it is time for supper.

Therefore, she lured them to bed and they slept without supper. She extinguished the lamp so that the guest would think that they were also eating whereas they were not. Thus, the guest ate to his fill while they slept in hunger out of respect for the guest of Messenger of Allah **.

He came to the Messenger of Allah # the following morning, and he # informed him that Allah – the Mighty and Sublime - was pleased with what they did in the previous night. This shows that Allah approved of their action that night because of the great benefits that it contained.

Therefore, this Hadeeth contains a number of benefits:

First: it depicts the condition of the Prophet ﷺ, his austere lifestyle and his meagre possession, and he ﷺ was the most honourable of Allah's creation. Had the world had any meaning to Allah, the Prophet ڛ would have been given its largest share, and he is more entitled to it. However, the world has no worth with Allah – the Mighty and Sublime.

Ibn Qayyim (may Allah shower blessings on him) has said:

Had the world a worth of a mosquito wing

The Lord would not have allowed the disbelievers have a taste of anything in it

But by Allah, the world is the most worthless thing with Him

Than that flying object with a small wing

Thus, the world is inferior to the wing of a mosquito in the Sight of Allah – the Mighty and Sublime. Therefore, it has no worth.

Another benefit from the *Hadeeth* is the good conduct of the Companions with the Prophet \$\mathbb{z}\$. The *Ansaari* man said to his wife: 'Serve the guest of Messenger of Allah'. He did not say: 'Take care of my guest', even though the Prophet \$\mathbb{z}\$ had really made the man his guest. Nevertheless, he considered himself as playing host to the man on behalf of Messenger of Allah \$\mathbb{z}\$, so he treated him as a guest of Messenger of Allah \$\mathbb{z}\$.

Likewise, it shows that it is permissible to transfer the duty of playing host to another person. It is not out of place to ask people for such. Indeed, he did not specify a person. He did not say: 'O so-and-so, take this man as your guest' that we may think that he may have burdened him beyond his ability. The request was open. Therefore, it is permissible for one to transfer the duty of taking care of a guest if one is occupied or lacks the wherewithal to take care of the guest. Then, one can say to those around him: 'Who will take care of this guest?' This is not blameworthy.

In addition, it illustrates the selflessness of this *Ansaari* man. His entire family slept in hunger without supper out of respect for this guest who was initially the guest of the Messenger of Allah **%**.

Similarly, it is important for one not to let one's guest know that one is hiding something from him, that he is causing trouble or putting one into difficulty. The *Ansaari* man ordered that the lamp be put out so that the guest would not think that he was putting his hosts into difficulty by preventing them from having their supper. Similar trait is seen in the character of *Al-Khaleel* Ibrahim () when some angels came to him as guests:

﴿ فَرَاغَ إِلَىٰ أَهْلِهِ . فَجَآءَ بِعِجْلِ سَمِينِ 📆 🖨

"Then he turned to his household, so brought out a roasted calf [as the property of Ibrahîm (Abraham) was mainly cows]." [Adh-Dhaariyaat: 26].

Then, he went to his household quickly and secretly so that the guest would not know.

Another benefit is that it is permissible for one to prefer one's guest to one's family. However, this must not be the norm. Indeed, the Prophet # had said: 'Start to give charity to yourself; then give what remains to your family'(1).

However, there is no blame in giving preference to a guest over the dependants if similar circumstances occur.

Whoever went through the Sunnah and guidance of the Messenger of Allah and his Companions would see that they contain numerous excellent qualities and outstanding manners. Verily, emulating them will take people to greater height in this world and the Hereafter.

May Allah– the Mighty and Sublime - make us and you attain goodness in this world and the hereafter.

Hadeeth 565, 566 and 567

Abu Hurairah reported: Messenger of Allah said, "The food for two suffices for three; and the food for three suffices for four persons." [Al-Bukhari and Muslim]

¹ Muslim reported it in the Book of Zakat no: (997)

مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالاً، فَقَالَ رَسُولُ الله ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهرٍ فَليَعُدْ بِهِ عَلَى مَنْ لا زَادَ مَنْ لا ظَهْرَ لَهُ. وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ، فَلْيَعُدْ بِهِ عَلَى مَنْ لا زَادَ لَهُ فَضْلٌ مِنْ زَادٍ، فَلْيَعُدْ بِهِ عَلَى مَنْ لا زَادَ لَهُ فَضْلٌ مِنْ زَادٍ، فَلْيَعُدْ بِهِ عَلَى مَنْ لا زَادَ لَهُ فَضْلٌ مِنْ زَادٍ، فَلْيَعُدْ بِهِ عَلَى مَنْ لا زَادَ لَهُ فَضْلٌ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ حَتَّى رَأَيْنَا أَنَّهُ لاَ حَقَّ لِإِحَدٍ مِنَّا فِي فَضْل. رَوَاهُ مسلم.

Abu Sa'id Al-Khudri reported: Once we were on a journey with Messenger of Allah when a rider came and began looking right and left. Messenger of Allah said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;" and he continued mentioning other properties until we thought that none of us had any right to surplus of his own property. [Muslim]

وَعَنْ سَهلِ بِنِ سَعْدٍ رَضِيَ الله عَنْهُ أَنَّ امرَأَةً جَاءَتْ إِلَى رَسُولِ الله ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ، فَقَالَتْ: نَسَجتُهَا بِيَدَيَّ لأَكْسُوكَهَا، فَأَخَذَهَا النَّبِيُ ﷺ مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا لإزَارُهُ، فَقَالَ فلانٌ: اكسنيها مَا أَحْسَنَهَا! مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا لإزَارُهُ، فَقَالَ فلانٌ: اكسنيها مَا أَحْسَنَهَا! فَقَالَ: «نَعَمْ» فَجَلَسَ النَّبِيُ ﷺ فِي الْمَجْلِسِ، ثُمَّ رَجَعَ فَطُواهَا، ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ، فَعَالَ لَهُ الْقَوْمُ: مَا أَحْسَنتَ، لَبِسَهَا النَّبِيُ ﷺ مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ، وَعَلَمتَ أَنَّهُ لا يَرُدُّ سَائِلاً، فَقَالَ: إِنِّي وَالله مَا سَأَلْتُهُ لَالْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِالْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِالْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِالْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِا يَرُدُ سَائِلاً، فَقَالَ: إِنِّي وَالله مَا سَأَلْتُهُ لَالْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِا يَرُدُ سَائِلاً، فَقَالَ: إِنِّي وَالله مَا سَأَلْتُهُ لَالْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِا يَرُدُ سَائِلاً، فَكَانَتْ كَفَنَهُ. رَوَاهُ الْبُخَارِي .

Sahl bin Sa'd reported: A woman brought a woven piece of cloth to Messenger of Allah and said to him: "I have woven this sheet with my own hands for you to wear." He accepted it as he was in need of it. He later came out wearing it as a lower garment. Someone said: "How nice it is! Kindly give it to me." Messenger of Allah said, "Very well." He remained in our company for some

time, then he went back, folded it and sent it to the man. The people said (to that man): "You did not do well. Messenger of Allah & wore it and he was in need of it, and you asked him for it when you are well aware that he (*) never refuses a request." He said: "I swear by Allah that I did not ask it for wearing. I asked him for it so that it might be my shroud after my death." Sahl (the narrator of this Hadith) said: And in fact it was used as his shroud. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned these four *Ahaadeeth* under the chapter of selflessness. They are narrated on the authority of Aboo Hurayrah, Jabir, Abu Sa'eed and Sahl bin Sa'd, may Allah be pleased with them all.

In the first two *Hadeeth*, the Prophet ## made it clear that a two persons' meal will be sufficient for four persons, and a meal for four persons will be sufficient for eight persons. This is an encouragement of selflessness from the Prophet ##. That is, if a person enters upon you while you have a meal that you think will be enough for you alone, you should not be miserly by saying this food is for me alone. You should rather let him have from it, and it will be sufficient for two persons.

Moreover, two persons can join two other persons in their meal, and they should not say this meal is for us alone; rather, they should share it with them because it will suffice with the other two. So also should four persons do when four other persons come thus becoming eight.

The Prophet **#** only mentioned this so that a person will accommodate his brother on his excess food.

So also is the *Hadeeth* of Abu Sa'eed # that a man came on a ride and he began to look right and left. It seems the Prophet # understood that the man was in need. Thus, the Prophet # said: 'Whoever has an extra mount should give it to he who has none, and whoever has

provision should give it to he who has none'.

Therefore, the Prophet ## mentioned various things, so he said, 'Whoever has excess provision' in order not to embarrass the man on the mount. Thus, he ## said: 'Whoever has an extra mount, (let him give it to the one who has none)', although the approaching man was not visibly in need of a mount because he was actually riding one. However, the Prophet ## used that style out of his ingenuity.

The reporter of the *Hadeeth* said: 'Until we thought that none of us had any right to surplus of his own property'. That a person would want to give out all his possessions without leaving any surplus food, drink, mount or other materials shows the selfless attitude (of the companions).

As for the fourth *Hadeeth*, the *Hadeeth* of Sahl bn Sa'd (may Allah have mercy on him); a woman came to present a gift of a woven cloth to the Prophet . And it was the Prophet's approach not to reject gifts; he would accept it and reciprocate it. This affirms his generosity and his excellent character. Thus, a man came forward to him and said: 'What a beautiful cloth this is!' Thereafter he requested for it from the Prophet * and he gave it to him. The Prophet * removed it from his body and he folded it after which he sent it to the man.

It was said to the man: 'Why did you ask the Prophet **%** for it when you know that he will give whenever he is asked?' The man replied: 'By Allah, I did not ask for it so that I may wear it but I want it to serve as my shroud.' Thus, the man kept it and it was used as his shroud.

This is evidence that the Prophet $\frac{1}{2}$ desires for others what he desires for himself. Indeed, he gave his cloth to the man while it was apparent that he was also in need of it.

Hadeeth 568

وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ

عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنْدَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنْ وَأَنَا مِنْهُمْ» متفقٌ عَلَيه .

Abu Musa reported: Messenger of Allah said, "When the Ash'ariyun run short of food in the Jihad or when they are at home in Al-Madinah, they collect all the provisions they have in a sheet and then divide it equally among themselves. They are of me and I am of them." [Al-Bukhari and Muslim]

Competition in matters of the hereafter Hadeeth 569

وَعَنْ سَهْلِ بن سَعْدِ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ أُتِي بِشَرَابٍ، فَشَالَ بِن سَعْدِ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ أُتِي بِشَرَابٍ، فَشَالَ مِنْهُ، وَعَنْ يَسَارِهِ الأَشْيَاخُ، فَقَالَ لِلْغُلامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَوُلاءِ؟» فَقَالَ الْغُلامُ: لاَ وَالله يَا رَسُولَ الله لا أُوثِرُ بنَصِيبي مِنْكَ أَحَدًا، فَتَلَّهُ رَسُولُ الله ﷺ فِي يَدِهِ. متفقٌ عَلَيه .

Sahl bin Sa'd reported: A drink was brought to the Messenger of Allah and he drank some of it. On his right was a boy and on his left were elderly people. He said to the boy, "Would you permit me to give the rest of this drink to these on my left?" The boy said, "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he handed over the rest of the drink to him. [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - mentioned this

Hadeeth of Aboo Musa Al-Ash'aree at the end of this section. (1) Aboo Musa and his clansmen, the Ash'aris from Yemen, help one another in their affairs. In the face of financial challenge, they would contribute and divide the proceeds equally among themselves.

Hence, the Prophet $\frac{1}{2}$ said about them: 'They are of me and I am of them'. He $\frac{1}{2}$ said that to support what they do.

This Hadeeth is a basis for the cooperative societies in practice today. A tribe would come together to create a relief fund to which they contribute money by percentage, individual contribution or regular act. For instance, each person is mandated to contribute two percent of his salary or income or similar agreement. This fund may be used to alleviate any calamity or difficulty that befalls one of them.

The basis of that practice is the Hadeeth of Aboo Musa (may Allah be pleased with him) that we mentioned before. Thus, if people establish such fund to help one another in times of emergency, this has a basis in the *Sunnah*. This is one of the legislated matters.

However, we must realise that this fund may be for the one affected by a calamity or the one who caused a calamity.

As for the first case, there should be a fund to assist victims of such disaster. For instance, they are need of aid because a mishap destroyed their crops and cattle, a storm shattered their houses or someone hit their vehicles. This is good and there is nothing wrong with it.

As for the second case, this is about a person who caused an accident. For instance, he knocks down a person or similar act that makes the offender seek help. In this case, it is important to scrutinise the matter because fools may become reckless, causing accidents with impunity if such fund exists. So, there must be a careful study of the offender's actions; he should not have caused the accident because he was thoughtless or negligent. Otherwise, we must not have funds to support such fools who would oppress others and crash vehicles in future.

This might have resulted from unpleasant conditions such as

¹ That is, Hadeeth 568 above.

drunkenness, the offender's act of negligence such as sleeping (behind the wheels), or similar acts.

The point is that the funds can have two functions:

The First case is to aid victims of a disaster. This is praiseworthy and there is no problem with this.

The Second case is to aid those who cause accidents. If such fund exists – and I hope it does not – then it is important to carry out a careful scrutiny to ascertain that the offender was not negligent or broken the rules.

It should be known that Zakat is not due on this fund irrespective of its size because it is not a personal possession. One of the conditions that made Zakat obligatory is that it must be in possession. However, this fund is not in possession. The fund should be utilised for victims of disasters and the contributors have no right to take from it. They have donated it from their wealth to become another person's wealth. It is not meant for anyone but a relief fund, so *Zakat* is not due on it.

Then there is an issue here which a lot of people regularly raise. Some workers, for instance, would agree to deduct a certain percentage of their salaries, say one thousand *Riyaal* from everybody or ten percent of their salaries. This may be by percentage or specification (of what to pay). Then each person would collect it in different month until the cycle is completed. Thereafter, it starts with the first person again. People ask for its Islamic ruling.

The answer to this is that the practice is correct; there is nothing wrong with it. Whoever thinks that it is a form of loan with interest is mistaken. If I were to extend a loan to some brothers of mine, I will not take more than what I have given them. As for their view that a lot of money will come to him, we affirmed this but it is not more than his contribution. The objective is a loan to be paid back, so there is nothing against this (practice).

So, this is a misconstruction from some students of knowledge who think this practice is a form of *Riba*. It does not contain any element of *Riba*; in fact it comes under mutual aid and cooperation. There are

urgent situations that require a large amount of money which may be hard to get, so one is saved from borrowing loans with interest from individuals, banks or similar institutions. The practice is beneficial and it does not contain evil in any way.

Allah Alone grants success.

Excellence of a grateful man Commentary

The author (may Allah shower blessings on him) said: The Chapter of Excellence of a Grateful man. This person acquired his wealth in a just manner and spent it on right causes.

A rich person is he whom Allah – the Mighty and Sublime - has enriched with what will make him independent of asking others. This can be wealth, knowledge, honour or other similar qualities, although the general thought is that a rich man is he who has wealth to make him self-sufficient.

Allah – the Mighty and Sublime - does test His slaves with wealth and poverty. If Allah were to bestow wealth on some people, it will lead them to perdition. Likewise, if Allah were to try some people with poverty, it will lead to them to perdition. Thus, Allah – the Mighty and Sublime - gives to each according to his needs and according to the wisdom only known to Allah – the Mighty and Sublime:

"And We shall make a trial of you with evil and with good, and to Us you will be returned." [Anbiyaa: 35].

So when Allah grants wealth to an individual, it can be divided into two:

The First case: Allah – the Mighty and Sublime – grants him wealth, so he acquires it through prohibited means. For instance, he trades in *Riba*, engages in deceptive business transactions, misappropriate people's wealth or similar acts. Such wealth is not beneficial because its owner will only be rich in this world – refuge is with Allah – and

will be poor in this life and the Hereafter.

This is because he is involved in illegal acts and it will be the reason for his punishment on the Day of Resurrection. And the worst of all this is *Riba*; Allah – the Mighty and Sublime - has said in His Book:

﴿ الَّذِينَ يَأْكُونَ الرِّبُوا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوٓ الْإِنَّمَا الْبَيْعُ مِثْلُ الرِّبُوا ۗ وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبُوا ۚ فَمَن جَآءَهُ مُوْعِظَةٌ مِن رَّبِهِ عَ فَاننهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ وَلِي اللَّهِ وَمَنْ عَادَ فَأُولَتِهِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِدُونَ ﴿ اللَّهُ اللهِ مَا سَلَفَ وَأَمْرُهُ وَإِلَى اللَّهِ وَمَنْ عَادَ فَأُولَتِهِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِدُونَ ﴿ آلَهُ ﴾

"Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allah has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein." [Al-Baqarah: 275].

And Allah – the Mighty and Sublime - says:

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَذَرُوا مَا يَقِى مِنَ ٱلرِّيَوَا إِن كُنتُم مُؤْمِنِينَ ﴿ فَإِن لَمْ تَغْلَمُوا فَأَذَنُوا يِحَرْبِ مِّنَ ٱللَّهِ وَرَسُولِهِ ۚ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمَوَلِكُمْ لَا تَظْلِمُونَ وَلا تُظْلَمُونَ وَلا تُظْلَمُونَ ﴾

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)." [Al-Baqarah: 278-279].

The second type of rich people: Allah – the Mighty and Sublime - has bestowed wealth on him through legitimate means. He engages

in business transactions with clarity, sincerity and truthfulness while making his profit. He will only earn revenue through legitimate means. This person will benefit from his wealth because it is typical of Allah – the Mighty and Sublime – to guide such person to spending it in beneficial ways.

This grateful rich person gathers his wealth from good sources and spends them on what Allah – the Mighty and Sublime - has facilitated for him.

Then the author (may Allah shower blessings on him) mentioned some other verses articulating this theme; among them:

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness)." [Al-Layl: 5-7].

That is, such person spends his wealth on good causes, and he is conscious of Allah – the Mighty and Sublime - in spending and acquiring wealth; his path shall be smoothen for him.

And He - the Mighty and Sublime - said:

"But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna; We will make smooth for him the path for evil; and what will his wealth benefit him when he goes down (in destruction). Truly! Ours it is (to give) guidance," [Al-Layl: 8-12].

And Allah - the Mighty and Sublime - says:



"And Al-Muttaqûn (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification, And have in his mind no favour from anyone for which a reward is expected in return, Except only the desire to seek the Countenance of his Lord, the Most High; He surely will be pleased (when he will enter Paradise)." [Al-Layl: 17-21].

That is, He will remove *Al-Muttaqoon* (the pious and righteous) far away from this hell. "*He who spends his wealth for increase in self-purification*" because they purify themselves and seek nearness to Allah – the Mighty and Sublime.

"And have in his mind no favour from anyone for which a reward is expected in return", that is, he does not give wealth hoping for reward in return. The other party may reward the favour, but he will only expend his wealth for the sake of Allah. Hence, Allah – the Mighty and Sublime - says: "Except only the desire to seek the Countenance of his Lord, the Most High", that is, seeking the Pleasure of his Lord, the Most High, "He surely will be pleased" with the compensation from Allah – the Mighty and Sublime.

Therefore, a slave of Allah whom Allah has granted wealth must be grateful to Him and be willing to abide by the dictates of Allah – the Mighty and Sublime. Likewise, he should spend his wealth in a way that is pleasing to Allah – the Mighty and Sublime.

Hadeeth 571, 572 and 573

وَعَنْ عَبْدِ الله بن مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ حَسَدَ إِلاَّ فِي اثْنَتَينِ: رَجُلٌ آتَاهُ الله مَالاً، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ الله حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا» متفقٌ عَلَيه.

Ibn Mas'ud reported: Messenger of Allah said, Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives

knowledge which he applies and teaches it." [Al-Bukhari and Muslim]

وَعَنِ ابْنِ عُمَر رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَال: «لا حَسَدَ إِلاَّ في اثنَتَيْنِ: رَجُلٌ آتَاهُ الله الْقُرْآنَ، فَهُو يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ الله مَالاً، فَهُو يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ» متفقٌ عَلَيه.

Ibn 'Umar reported: Messenger of Allah said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day." [Al-Bukhari and Muslim]

Abu Hurairah streported: Some of the poor Emigrants came to Messenger of Allah strength and said to him, "The wealthy have

obtained all high ranks and everlasting bliss." He asked, "How is that?" They replied: "They offer Salat as we do, and observe Saum (fasting) as we do, but they give in Sadaqah (charity) and we do not, and they emancipate slaves and we cannot." He (*) said, "Shall I not teach you something whereby you will catch up with those who have preceded you and will get ahead of those who follow you, and no one will surpass you unless he does the same as you do?" They said, "Surely, O Messenger of Allah." He said, "Say: Subhan Allah, and Allahu Akbar, and praise Him (by saying Alhamdu lillah) thirty-three times at the end of every Salat." They returned to him and said: "Our brothers, the possessors of wealth, having heard what we are doing, have started doing the same." Messenger of Allah * said, "This is Grace of Allah which He gives to whom He wishes." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned *Ahaadeeth* regarding those who spend their wealth justly in the path of Allah. The Hadeeth of Abdullah bin Mas'ood and Abdullah bin Umar, may Allah be pleased with them all, explain that there is no envy except in two things. This means none deserved to be envied in reality except these two groups of people:

One: A person whom Allah – the Mighty and Sublime - has endowed with knowledge, which is wisdom; he acts by it and teaches it to people. This person can be envied. If you compare the condition of this man with an ignorant person, you will appreciate the difference between the two. An ignorant person only worships Allah on ignorance, and knows nothing of the *Sharee'ah* of Allah except what people do. Hence, you see him following people whether they are right or wrong. This is a huge deficiency in his act of worship because when a person worships Allah – the Mighty and Sublime - without knowledge, his worship will be defective.

Likewise, when you compare the person whom Allah – the Mighty

and Sublime - has given knowledge and he acts by it and teaches it to people, and another person whom Allah – the Mighty and Sublime - has also given knowledge but does not act by it; you will see a great difference between them. The one to be envied in reality is the one whom Allah – the Mighty and Sublime - has given knowledge and he acts by it and teaches it to people.

Two: The person whom Allah – the Mighty and Sublime - has given wealth and he spends it, day and night, in the path of Allah and what is pleasing to Him – the Mighty and Sublime. This person should also be envied. However, a person whom Allah – the Mighty and Sublime - has granted wealth but does not spend it in what is pleasing to Allah – the Mighty and Sublime - should not be envied. Any benefit derived from such wealth is only for this world, as he does not spend it for the sake of Allah – the Mighty and Sublime - or in His path.

And the third person is a poor man who lacks wealth, he is also not to be envied. Hence, the possessors of wealth should not be envied except those who spend it enormously in the path of truth and what pleases Allah – the Mighty and Sublime.

Then he mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) when some poor people came to the Messenger of Allah . They said: 'O Messenger of Allah, the people of wealth have gone with (all the) rewards, they have attained all high ranks and everlasting bliss'. The Prophet said: 'How is that?' They replied: 'They offer the prayer as we do, and observe the fasting as we do, and they give charity and we do not, they emancipate slaves and we cannot'. That is, they are better than we are, because Allah – the Mighty and Sublime - has favoured them by giving them wealth which they spend in obedience to Allah, and on what pleases Him.

Then the Prophet said: 'Shall I not teach you something with which you will catch up with those that have gone ahead of you and you will get ahead of those who follow you, and none will not be better than you except those who do as you do?' they all answered that he should tell them. Then he said: 'That you say Subhan Allah, and Allahu Akbar and by saying Al-Hamdu Lillaah thirty-three times

after each Salat'. That is, you should recite each statement thirty-three times each.

Then they began to recite these statements. However, the rich heard about it and also began to recite them.

So, the poor went back to the Prophet $\frac{1}{2}$ and said: 'O Messenger of Allah, our brethren among the people of wealth have heard of what we do and they have begun to do it themselves.' Then the Prophet $\frac{1}{2}$ said: 'This is Grace of Allah which he gives to whom He wishes.'

Remembrance of death and restraint of wishes

Commentary

The author (may Allah shower blessings on him) said in his book: *Riyaad us-Saaliheen*: The Chapter of Remembrance of Death and Restraint of Wishes.

In this chapter, the author (may Allah shower blessings on him) mentioned that an intelligent person should remember death always and restrain his hope. This refers to hope in this world, not hope in Allah's rewards or what is with Him – the Mighty and Sublime - of great reward for whoever does righteousness deed.

So, do not put much hope on this world. How many are those who had high hopes but were cut short by the sudden arrival of death? And how many are those who dreamt and thought of implementing various plans but could not because of shortened lifetime.

Hence, whenever an intelligent person feels that his heart is yearning for this world and becoming occupied and deluded by it, he should remember death and the affairs of the Hereafter. This is because (the Hereafter) is the home of certainty but whatever a man considers in this world may become a reality or otherwise.

"Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like" [Al-Israa: 18].

So, it is not what one hopes (that will come to pass) but what Allah wishes.

"Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allah's Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah's Obedience) while he is a believer (in the Oneness of Allah Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah)." [Al-Israa: 18-19].

Then he (may Allah shower blessings on him) mentioned some other verses, among which is the Statement of Allah – the Mighty and Sublime:

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full." [Aal-Imran: 185].

"Everyone", every soul of the children of Adam and other mortals shall taste death, and there is no way it will not taste it. He – the Mighty and Sublime - says 'taste' because death has a bitter taste that everyone dislikes.

Nevertheless, a believer would love to meet Allah when the time comes and the news reaches him. At that moment, he would not dislike death again as Allah – the Mighty and Sublime - says:

"And only on the Day of Resurrection shall you be paid your

wages in full." That is, man will earn full reward on the Day of Resurrection.

And reward in this world does not mean a person will not be rewarded again on the Day of Resurrection; rather he will be given a complete and sufficient reward that Day. Thus, a believer can be rewarded for his righteous deeds in this world, but a more complete and sufficient one will follow on the Day of Resurrection.

"And whoever is removed away from the Fire", that is, protected from it, "and admitted to Paradise, he indeed is successful". This person would have been saved from what he disliked, and would have attained what he desired. He would be protected from entering the Hell, which he abhors, and would be granted entrance into Paradise, which he desires. This is great success without semblance.

"The life of this world is only the enjoyment of deception (a deceiving thing)." Allah has indeed said the truth. The world is enjoyment of deception, that is, an enjoyment that is not enduring. Just as a traveller will have enough provision to last him in the course of his journey, irrespective of that, it is an enjoyment of deception that deludes man; it is decorated for him, it flourishes and beautifies itself and depicts itself as the best of affairs. However, it is only deceiving him.

Hence, every time a person craves for this world and follows its delusion, he will move further away from the Hereafter. This is why the Prophet said: 'By Allah, it is not poverty that I fear for you. What I fear for you is that the world be opened for you the way it was opened for those before you, and that you should compete for it as those competed for it, and it will destroy you the way it destroyed them'(1).

Therefore, we see a man who is strapped for cash or average that lives a better life than a rich man does because the latter is deluded by his wealth, and it makes him transgress bounds, refuge is with Allah. For this reason, Allah – the Mighty and Sublime - says: "The life of this world is only the enjoyment of deception (a deceiving thing)." So,

¹ Al-Bukhaari reported it in the Book of Simplicity no: (6425); and Muslim reported it in the Book of Zuhd no: (2961)

you should not be deluded by this world; rather, you should think about the Hereafter. The one who is saved from the Hell and granted admission into Paradise is indeed successful.

We ask Allah – the Mighty and Sublime – to count you and us among those who will achieve that which is good in this world and the Hereafter, and save us from the punishment of the fire.

The author (may Allah shower blessings on him) mentioned in the context of remembrance of death and restraint of wishes some verses like the statement of Allah – the Mighty and Sublime:

"No person knows what he will earn tomorrow, and no person knows in what land he will die" [Luqman: 34].

And He - the Mighty and Sublime - says:

"And when their term comes, neither can they delay nor can they advance it an hour (or a moment)" [An-Nahl: 61].

Commentary

The author (may Allah shower blessings on him) said under the Chapter of Remembrance of Death and Restraint of Hope among the mentioned verses of Allah – the Mighty and Sublime:

"No person knows what he will earn tomorrow, and no person knows in what land he will die"

The above is one of the keys of the Unseen which none but Allah – the Mighty and Sublime - knows.

And Allah – the Mighty and Sublime - has said: "And with Him are the keys of the Ghayb (all that is hidden), none knows them but He" [Al-An'am: 59].

And the keys of the Unseen are five, which Allah – the Mighty and Sublime - mentioned in His Statement:

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)." [Luqman: 34].

Therefore, none knows all these five except Allah – the Mighty and Sublime.

Nobody knows the knowledge of the Hour. Indeed, Jibreel, the most knowledgeable of the angels, asked the Messenger of Allah, Muhammad ﷺ, the most knowledgeable of humans: 'Tell me about the Hour'. He ﷺ said: 'The one being asked does not know more than the enquirer'⁽¹⁾. So no one knows it except Allah – the Mighty and Sublime.

"He sends down the rain". He – the Mighty and Sublime - who sends down the rain knows when it will descend; so Allah – the Mighty and Sublime - alone knows when to send it down and He is the One that will send it down. *Al-Ghayth* means a beneficial rain that causes plants to grow and removes hardship.

Every rain is not referred to as *Al-Ghayth*. Allah – the Mighty and Sublime - does not put blessing in some rainfall, so they do not cause the plants to grow. Indeed, the Prophet ## has said: 'Drought is not when there is no rain; rather, drought is when there is rain which does not cause any plant to grow on the land'(2).

This happens sometimes; there may be abundant rain but Allah – the Mighty and Sublime - will not put blessing in it. Thus,

¹ Muslim reported it in the Book of Faith no: (8); and Al-Bukhaari reported it in the Book of Faith no: (50); and Muslim in the Book of Faith no: (9)

² Muslim reported it in the Book of Trials no: (2904)

the land will not bring forth any plant and it will not give life to anything. This aforementioned Hadeeth: 'Drought is when there is rain which does not cause any plant to grow on the land' is recorded in Saheeh Muslim.

Allah – the Mighty and Sublime – causes the raincloud to come down and He alone knows when it will come down. As for what we hear on the cables that it will rain in a place at a particular time and similar statements, this is but supposition that is based on weather forecasts. These are inferences based on profound study of whether the atmospheric conditions would release the rain or not. Based on that, (these weather forecasters) commit many blunders, and they cannot estimate when it will rain in coming months or years. The period (they work with) is short and the locations are limited, so none knows when the rain will come down except Allah – the Mighty and Sublime.

"And He knows that which is in the wombs". No one knows what is in the wombs except Allah – the Mighty and Sublime. The foetuses in the wombs go through stages. Some attributes are known once they are formed in the womb while some will never be known. The gender of a baby can be known in the womb, but none will know it until Allah – the Mighty and Sublime - creates the signs of male or female for it.

However, no one knows the delivery date, its state at birth, maybe it will be born alive or dead, maybe it will live long or his time will be short, whether his deeds will be righteous or not. Likewise, will he enjoy a blissful end or not? Will his means of sustenance be widened for him or not? None knows these matters except Allah – the Mighty and Sublime.

"No person knows what he will earn tomorrow", that is, what he will do in future. So no soul knows what it will earn tomorrow; will it be good or evil? Will he even die before tomorrow? Or will tomorrow come but something will prevent him from achieving his desires? So man plans; he will say: 'I shall do so-and-so tomorrow' but he may not be able to do it. Thus, he does not know what he will do tomorrow with certainty; he plans but affairs do change.

"And no person knows in what land he will die", no person knows where he will die; will he die in his native land or a foreign land? Will it be close or far? Will he die on sea or in space? He does not know. No one knows these but Allah – the Mighty and Sublime.

So when you do not know where you will end up, and you can still move around, you do not know the date and time of your death. Will you die in the morning, the evening or late at night? Will it be in the middle of the night? Is it close or still far? You do not have answers to these questions. Therefore, you do not know when and where you will die.

Hence, restrict your hope and avoid building false hopes. You should not think that you are young, so you still have a long life before you. How often do people die in their youthful age? And how many are the adults that have been made to stay longer in life? Do not assume that death is far from you because you are healthy. Many people suddenly fall sick and die from the sickness and many others have been killed in accidents.

Therefore, one must not entertain false hopes about the world, but continue to act. This life has its deeds so also does the Hereafter, so you should strive for the hereafter with its requisite deeds while believing in Allah and relying on Him.

Allah – the Mighty and Sublime - has indeed said: "(And every nation has its appointed term) when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)." [Al-A'araf: 34].

He explains that when the time of a man is up, neither can he delay it for a minute nor postpone it. Rather he has an appointed time that is well defined, he cannot exceed it nor can he reschedule it. Therefore, why do you set high hopes for yourself?

Man does not know when and where he will die. A trustworthy brother told me that they once travelled for Hajj by camel. One of them had a mother whom he caters for, so he lagged behind late into the night. Therefore, the group began their journey leaving behind this

man and his mother while he was taking care of her. They commenced the journey on the trail of those people the following morning, but he could not figure out their location as they were already in Makkah.

Consequently, he followed a path between the mountains, and he found himself in a house with few people. He asked them for the way to Najd, and he was informed that he was far off the track. They advised him to tie up his camel, take a rest and they would guide him on his journey. So, he tied his camel and brought down his mother from the camel. She had not recline on her side before Allah – the Mighty and Sublime - took her soul. She had come from Qaseem to Makkah with the pilgrims, but Allah – the Mighty and Sublime - wanted to bring this man to her place of death. None had known that except Allah – the Mighty and Sublime.

So also is the time. We usually hear many tales of people who would hold back but they would be killed by a sudden accident. Had they moved faster, they could have been saved from such fate. All these happen because Allah – the Mighty and Sublime - has decreed everything for an appointed time.

Therefore, man must be wary of his soul, and he should not build false hopes. Rather, he should work for the Hereafter, as if he will soon die, in order to prepare for death.

These verses show that man must restrain his hopes and prepare himself for the Hereafter.

May Allah – the Mighty and Sublime - make you and me among those who will prepare for it with good deeds.

Commentary

Under the Chapter of Remembrance of Death and Restraint of Wishes in his book: *Riyaad us-Saaliheen*, the author, Muhydeen An-Nawawee (may Allah shower blessings on him) relayed the Statement of Allah – the Mighty and Sublime:

﴿ وَأَنفِقُواْ مِن مَّا رَزَقَنْكُمْ مِّن قَبْلِ أَن يَأْنِكَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوَلاَ أَخَرَّنَنِى إِلَىٰ أَجَلِ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّلِلِحِينَ ۞ وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا وَٱللَّهُ خَيِيرًا بِمَا تَعْمَلُونَ ۞ ﴾

"And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)]. And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do." [Al-Munaafiqun: 10-11].

Allah – the Mighty and Sublime - charged us to spend from what He has provided for us. Then, He warned us about the inescapable: "before death comes to one of you". at that moment, man will regret not spending, so he will say: "My Lord! If only You would give me respite for a little while". He will wish that Allah – the Mighty and Sublime - should reschedule his death to another date "then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous" if you give me respite until another time, I shall spend in charity and be among the righteous.

Allah – the Mighty and Sublime - (then) says: "And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do". One cannot be granted respite for a moment once it is the appointed time. Nothing can prevent his death at the time chosen by Allah – the Mighty and Sublime – out of His Wisdom for his death.

We have witnessed people who lived long, and some people do not last long. This is similar to the issues of wealth, knowledge, understanding, height and other qualities; some people have it in abundance while some only have little. Allah has fashioned His creation differently.

So Allah - the Mighty and Sublime - says: "O you who believe! Let

not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers" [Al-Munaafiqun: 9].

So Allah – the Mighty and Sublime - warns against allowing our wealth and children to divert us from the Remembrance of Allah – the Mighty and Sublime. He stated that whoever allows these things to divert him is a loser irrespective of his worldly achievements. If he has abundant wealth, sons and family, he remains a loser if they distract him from the Remembrance of Allah – the Mighty and Sublime.

Then who is a winner? Whoever is engrossed in the Remembrance of Allah – the Mighty and Sublime- is a winner. Remembrance of Allah – the Mighty and Sublime - is not limited to saying *Laa ilaaha illa llaah*; rather, all statements that bring one closer to Allah are acts of Remembrance of Allah as He – the Mighty and Sublime - said:

"Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.] And Allah knows what you do." [Al-Ankabuut: 45].

Because when man utters a word or does an act, seeking nearness to Allah through it, he is remembering Allah. Therefore, Remembrance of Allah – the Mighty and Sublime - includes statements and actions with which one seeks nearness to Allah.

He - the Mighty and Sublime - said:

"Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back, "so that I may do good in that which I have left behind!"". That is, when death comes to any of those who belie the messengers, he will say: "My Lord! Send me back,"

'Send me back to the world' "so that I may do good in that which I have left behind!"

He will not say: '(Send me back) in order to enjoy the palaces of the world, its grandeur, its women, and other similar things'. Rather he will say: "so that I may do good in that which I have left behind!" that I may spend from the wealth I had left behind, which I amassed, in the path of Allah – the Mighty and Sublime.

Allah – the Mighty and Sublime - will say: "Nay", that is, no way to return, and it is impossible to return; because when the time of a man comes "when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)" [Yunus: 49].

Then He – the Mighty and Sublime - said: "No! It is but a word that he speaks". This word, Allah – the Mighty and Sublime - emphasizes that man will utter this word: "'My Lord! Send me back, "So that I may do good in that which I have left behind!" (But) "And behind them is Barzakh (a barrier) until the Day when they will be resurrected", that is, before those people whose death is imminent "A Barzakh (a barrier) until the Day when they will be resurrected".

Barzakh is the state between this world and the coming of the Hour. Man may be buried, some carnivores may devour him on land, he may be cremated and scattered into the wind or dropped to the ocean floor; all these constitute Al-Barzakh "until the Day when they will be resurrected". That is, when they will be ordered out of the graves to stand before Allah – the Mighty and Sublime - on the Day of Resurrection.

"Then, when the Trumpet is blown", at the coming of the Hour. "There will be no kinship among them that Day, nor will they ask of one another."

The Trumpet will be blown twice:

The First Blowing: This will cause death. When Israfeel blows the Trumpet, every soul will die except whom Allah – the Mighty and Sublime - wishes.

The Second Blowing: This will return the souls to the bodies of

their owners, and this will lead to everlasting life, which is free of death

"There will be no kinship among them that Day, nor will they ask of one another." that is, ties of kinship will be of no benefit after resurrection from their graves. "Nor will they ask of one another." that is, none will ask after the other. Indeed, Allah – the Mighty and Sublime - says (as regard the Day):

"That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyman, that Day, will have enough to make him careless of others." [Abasa: 34-37].

Thus, family relations will not benefit at that moment and relatives will not ask of one another. They can ask about the affairs of one another in this world, but in the Hereafter, "Everyman, that Day, will have enough to make him careless of others." [Abasa: 37].

"Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, - these, they are the successful." [Al-Mu'minuun: 101-102].

At that point, people will be divided into two groups: a group whose scales will be heavy. They are indeed the successful and they will be saved from what they dislike.

The scales have been mentioned in both singular and plural forms in the Qur'an and Sunnah. But Allah – the Mighty and Sublime - says here: "Then, those whose scales (of good deeds) are heavy".

The Prophet \$\mathbb{z}\$ has said: 'Two words beloved to the Most Merciful (Ar-Rahman); light on the tongue, heavy on the scale, (they are): 'Subhan Allah Wal Hamdullillah, Subhan Allah Al-Adheem(1)'. So the Prophet \$\mathbb{z}\$ said here: 'On the scale' not 'on the scales'. Thus, the plural form is employed at times while the singular form is used at other times. The plural form is used due to the enormous number of what will be measured (on the Day of Resurrection). However, the singular form is used because the scale will not be unjust nor will it reduce what is to be measured.

As for what would be measured, some scholars stated that the deeds would be measured while some stated that the actor himself would be measured. This discrepancy stems from some *Hadeeth*.

The evidence of those who opine that deeds would be measured is the statement of Allah – the Mighty and Sublime:

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." [Az-Zalzalah: 7-8].

Here, Allah – the Mighty and Sublime – demonstrates that deeds would be measured. And the Prophet said: 'Two words, beloved to the Most Merciful (Ar-Rahman); light on the tongue, heavy on the scale, (they are): 'Subhan Allah Wal-Hamdullillah, Subhan Allah Al-Adheem'. Thus, he sexplained that these two words would be heavy on the scale.

Those who believe that the scrolls of deeds would be measured, they quote as evidence the *Hadeeth* of the man who would come with a piece of paper on the Day of Resurrection. The scrolls of his deeds will be spread and he will see a lot of records as far as his sight could permit him, all records of sins. He will consider himself destroyed,

¹ Al-Bukhaari reported it in the Book of Supplications, the Chapter of Excellence of Tasbeeh no: (6406); and Muslim reported it in the Book of Words of Remembrance no: (2694)

but Allah – the Mighty and Sublime - will say to him: 'Verily you have a good deed with us'. So, a piece of paper containing *La ilaaha illa llaah*, which he said from his heart, will be brought and placed on the scale with the others on the other pan of the scale. However, this card will outweigh the other pan⁽¹⁾. This shows that what will be measured are the scrolls of deeds.

However, those who opine that the person himself will be measured quote as evidence the statement of Allah – the Mighty and Sublime:

"We shall not give them any weight." [Kahf: 105].

And another evidence is the statement of the Prophet said when some companions made jest of Abdullah bin Mas'ood (may Allah be pleased with him). He was on top of an *Arak* tree during a strong wind that was tossing him because he was thin, so that made (some) people poke fun at him. Then the Prophet said: 'Do you laugh at his tiny legs? I swear by He who my soul is in His Hands that those (two legs) will weigh more than Mount *Uhud*(2)'. Thus, this shows that what will be measured is the doer of the deeds himself.

The important thing is that on the Day of Resurrection, the deeds, the scrolls and the doers of deeds will all be measured:

"Then, those whose scales (of good deeds) are heavy, - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide." [Al-Mu'minuun: 102-103].

We ask Allah – the Mighty and Sublime - to make you and us among those whose scales of good deeds will be heavy. We ask Him – the Mighty and Sublime - to make us among the successful and those who will be saved by His Pleasure – the Mighty and Sublime.

¹ At-Tirmidhee reported it in the Book of faith no: (2639); and Ibn Maajah reported it in the Book of Zuhd no: (4300)

² Ahmad reported in the Musnad no: (1/420 and 421)

Allah Alone grants success.

"They are those who lose their ownselves". He – the Mighty and Sublime - only said: "Lose their ownselves" because they came to the world and the messengers came to them and explained the truth to them. However, they were rebellious and arrogant, thus they lose their own souls, and their lives in this world never benefitted them in any way. Allah says – the Mighty and Sublime:

"Say (O Muhammad): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" [Az-Zumar: 15].

Then Allah – the Mighty and Sublime - explained that they would be punished physically and mentally, and they would be reprimanded and disgraced. In addition, it will be said to them:

"Were not My Verses (this Qur'an) recited to you, and then you used to deny them?" [Al-Mu'minuun: 105].

Definitely, Allah's Verses – the Mighty and Sublime - were recited and explained to them, and the messengers came to them with the Truth, but they disbelieved, refuge is with Allah, and belied all these verses.

And they will reply thus:

"They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. "Our Lord! Bring us out of this; if ever we return (to evil)..."".

"Then indeed we shall be Zâlimûn: (polytheists, oppressors,

unjust, and wrong-doers, etc.)" [Al-Mu'minuun: 106-107]

Thus, they will accept that misery overcame them, and they strayed from the clear path. Hence, this has landed them in the Hell, refuge is with Allah, and we ask Him – the Mighty and Sublime - to save you and us from the Hell.

Allah - the Mighty and Sublime - says:

"He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!""

That is, remain therein as despised and worthless people "And speak you not to Me!" this will be their severest reproach, refuge is with Allah. He – the Mighty and Sublime - would disgrace them in this way by saying: "Remain you in it with ignominy! And speak you not to Me!" Had they spoken, He – the Mighty and Sublime - would not have granted them audience because He had ruled that they would be in the Hell forever.

Then Allah – the Mighty and Sublime – said, comparing their state with His allies:

"Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"". They are the believers who believe in Allah – the Mighty and Sublime - and the messengers; they would say: "Our Lord! We believe", that is, we believe in You and in Your messengers and what they have brought of truth "so forgive us", so forgive us of our sins, by saving us from the Hell, and have mercy on us, by admitting us into the Paradise.

"For You are the Best of all who show mercy!", thus there is none as merciful to the slaves as their Lord. The Prophet has said: 'Allah is more merciful to His slaves than a mother to her child'(1).

"But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!" That is, you (the disbelievers) make jest of the believers who believe in Allah –

¹ Al-Bukhaari reported it in the Book of Manners no: (5999); and Muslim reported it in the Book of Repentance no: (2754)

the Mighty and Sublime - and His messengers. These believers would ask Allah for forgiveness of sins and mercy, but you made jest of them and turn them to objects of ridicule, "so much so that they made you forget My Remembrance", that is, until your jest made you forget My Remembrance.

"While you used to laugh at them!", that is, they made mockery of the believers.

But Allah – the Mighty and Sublime - says in Soorah Mutaaffifeen:

"But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers" [Al-Mutaaffifeen: 34] this laughter will never be followed by wailing. As for the laughter of the disbelievers at the believers on earth, it will be replaced by an everlasting cry, refuge is with Allah.

"Verily! I have rewarded them this Day for their patience; they are indeed the ones that are successful." That is, Allah – the Mighty and Sublime - will reward the believers for their patience of obedience to Allah – the Mighty and Sublime, their patience of refraining from sins, and their patience on His Decrees "they are indeed the ones that are successful." They will be successful that Day; they would achieve their desire and they would be spared of what they dread. And Allah – the Mighty and Sublime - mentioned the state of the believers to the disbelievers in order to increase their anguish and regret. He is telling them in a way: 'You would have attained similar status if you had been like them'. Thus, this will add to their agony, refuge is with Allah.

How is the condition of those who were mocked in this world and those who are admitted into the Hell?

"He (Allah) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account.""

Consider this: the messengers came to them and they lived long enough for anyone to take guidance, but these people did not benefit from this, refuge is with Allah. Hence, they would think they had only spent an hour or less (on earth).

"They will say: "We stayed a day or part of a day. Ask of those who

keep account."" (That is,) ask those who keep account among us, we think that we have only spent a day or part of a day.

Then Allah - the Mighty and Sublime - says:

"He (Allah) will say: "You stayed not but a little..." that is, your time on earth was short but it led you to the Hereafter where you will stay forever as people subjected to punishment. "He (Allah) will say: "You stayed not but a little, if you had only known!". That is, if you have been among those who have intelligence, you would have known the enormity of your belying the messengers, and the magnitude of your deeds which you had wasted.

""Did you think that We had created you in play (without any purpose)". That is, do you think that "We had created you in play (without any purpose), and that you would not be brought back to Us?" This is how they think and Allah – the Mighty and Sublime - humiliated them for this thought. Do they think that it befits the Wisdom of Allah – the Mighty and Sublime - to bring all these into existence, send messengers and books to mankind, and the end would only be death and extinction without resurrection and return (to Allah – the Mighty and Sublime)? This is impossible. However, this was the belief of the disbelievers "Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!" [Saad: 27].

Then Allah – the Mighty and Sublime - says:

"So Exalted be Allah, the True King, Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!" that is, Allah – the Mighty and Sublime - is free from all imperfections and all shortcomings, and He is above His creation, on the Throne. "So Exalted be Allah, the True King", He is the True King who possesses the Dominion, Authority and Greatness and He holds the true dominion and control over His creation; it is not false.

"Lâ ilâha illa Huwa (none has the right to be worshipped but He)", that is, none has the right to be worshipped in truth except Allah "the Lord of the Supreme Throne! And whoever invokes (or worships), besides Allah, any other ilâh (god), of whom he has no proof", to the end of the verse.

All these verses demonstrate that one should make the best use of one's opportunity in life. Likewise, a person should not waste his life as those people had done, and he should know that he would soon be brought to account for his deeds and recompensed.

We ask Allah – the Mighty and Sublime - to make you and us among those whose accountability will be easy, and whose final home will be the Paradise, the home of eternal bliss.

Hadeeth 574

وَعَن ابنِ عمر رَضِيَ الله عَنْهُمَا قَال: أَخَذَ رَسُولُ الله ﷺ بِمَنكِبِي فَقَالَ: «كُنْ فِي الدُّنْيَا كأنك غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ».

وَكَانَ ابْنُ عُمَرَ رَضِيَ الله عَنْهُمَا يَقُول: إِذَا أَمْسَيتَ، فَلا تَنْتَظرِ الصَّبَاحَ، وَكَانَ ابْنُ عُمَرَ رَضِيَ الله عَنْهُمَا يَقُول: إِذَا أَمْسَيتَ، فَلا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِك، وَمِنْ حَيَاتِكَ لِمَرْضِك، وَمِنْ حَيَاتِكَ لِمَوْتِكَ رَوَاهُ الْبُخَارِي .

Abdullah bin 'Umar reported: Messenger of Allah took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer." Ibn 'Umar used to say: When you survive till the evening do not expect to live until the morning; and when you survive till the morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) cited this Hadeeth in his book, *Riyaad us-Saaliheen*; a book with a befitting name, for indeed it is a garden for the righteous people. It contains Islamic rulings and well-sought etiquettes with which a slave can enhance

his faith, sustain his journey to Allah – the Mighty and Sublime- and improve his interactions with the slaves of Allah – the Mighty and Sublime. Hence, some people have learnt it by heart because of what it contains of great benefits. This book contains among its chapters, the chapter of Remembrance of Death and Restraint of Wishes. Some verses, which we have earlier mentioned, discussed Remembrance of Death; and the last of them is His Statement – the Mighty and Sublime:

"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder..." that is, has the time not been ripe for the believers to make their hearts hearken to Allah's Remembrance?

'Al-Khushu' has the same meaning as 'Al-Khuduu' – submitting and 'Adh-Dhull' – surrendering, "to Allah's Remembrance", that is, in His Remembrance. Verily the believers "are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)" [Anfaal: 2].

His Words – the Mighty and Sublime: "Allah's Remembrance", that is, to remember Allah – the Mighty and Sublime - and hold Him in awe "and that which has been revealed of the truth", that is, they should fear what has been revealed to them of the Truth, and this is what is contained in the Book of Allah. The Book of Allah has come with the truth, so also is the Prophet \divideontimes to whom the Book was revealed; he came with the truth. Therefore, a believer must let the Remembrance of Allah and what has been revealed of the truth permeate his heart.

He – the Mighty and Sublime - said:

"Lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened". That is, they should not be like those who were given the Books before them- the Jews and the Christians. The Jews were given the at-Taurât (Torah) and the Christians, the Injeel (Gospel), but the Jews belied the Injeel and the Christians belied the Qur'an, thus they all became disbelievers. Thus, the Jews before the advent of the Prophet # were

accursed because they knew the truth, which was what 'Eesa (ﷺ) came with, but they were arrogant and turned away from it.

However, both the Jews and the Christians became accursed after the advent of the Messenger of Allah \$\mathbb{z}\$. This is because the Christians recognise the truth, they know the Prophet \$\mathbb{z}\$ as they know their children, but they were arrogant. Thus, they all became accursed. The measure of the accursed is identifying the truth but failing to act by it, which was the case of the Jews and the Christians after the coming of the Messenger of Allah \$\mathbb{z}\$.

These were the people who received the Books "and the term was prolonged for them and so their hearts were hardened" that is, their period "and so their hearts were hardened". The Prophet was sent about six hundred years after 'Eesa (); this was a long period. The transgressors among the People of the Book went astray during this period, and none remained on earth among the People of truth save a few from the People of the Book. This is why He – the Mighty and Sublime - said: "And many of them were Fâsiqûn (rebellious, disobedient to Allah – the Mighty and Sublime)." He – the Mighty and Sublime - did not say: 'The Fâsiqûn were more among them' neither did He say: 'All of them were Fâsiqûn' rather many of them were Fâsiqûn, those who left the path of the truth.

Therefore, Allah – the Mighty and Sublime - is warning us lest we are like the People of the Book "and the term was prolonged for them and so their hearts were hardened".

And if you consider the Islamic nation, you will realise that it is following the path of the People of the Scripture. Thus, the hearts of many of the contemporary Muslims, who are generations after the advent of the Prophet **, have become hardened and many of them are rebellious and disobedient to Allah. In addition, those who should be excluded from high offices because of their disobedience to Allah have assumed positions of authority over the Muslims. Indeed, some of them are out of the fold of Islam- those who do not rule by the Book of Allah and the *Sunnah* of the Messenger of Allah **. They believe that ruling by man-made laws is superior to the Judgement of

Allah – the Mighty and Sublime - and His Messenger **36**. These people, without doubt, have renounced Islam.

But Allah – the Mighty and Sublime - tests one set of people by means of another; hence, if a believer remains patient and seeks help and succour from Allah – the Mighty and Sublime, and implements the means to achieve the aim, then Allah – the Mighty and Sublime - will ease the affairs for him.

The important point is that Allah – the Mighty and Sublime - warns lest we become as those who received the Scriptures in the past, and their hearts became hardened. Unfortunately, many of us today have become as those whose hearts were hardened. Many of these people are rebellious; they disobey the commands of Allah and abandon His obedience.

Then the author (may Allah shower blessings on him) said: the verses addressing this theme are many and well known.

As for the Ahaadeeth (explaining the same meaning), one of them is reported on the authority of Abdullah bn Umar, may Allah be pleased with both of them. He said: 'The Prophet # got hold of my shoulder', the Prophet # held it in order to focus his attention to what he # was about to tell him (may Allah be pleased with him).

And this is one of the Prophet's excellent ways of teaching. Whenever he # talks, he would employ a method to draw the attention of the listener. This may be an action, as in this case, or a speech, as in his statement #: 'Shall I tell you about the most heinous of the Major Sins?' So they replied: 'Yes O Messenger of Allah'(1). He # uttered this statement to draw their attention.

So 'he got hold of my shoulder and said: 'Be in the world as if you are a stranger or a wayfarer.' Subhan Allah! Allah – the Mighty and Sublime - granted His Messenger & conciseness of speech. A person can use these two statements as a lamp with which he journeys through his life: 'Be in the world as if you are a stranger or a wayfarer'.

¹ Al-Bukhaari reported it in the Book of Manners no: (5976); and Muslim reported it in the Book of Faith no: (87)

The difference between the two is that a wayfarer is on transit, moving from a location to another, but a stranger would remain in location before he continues his journey from there. A stranger may remain in a location for two, three or ten days, or even a month. None of them –the wayfarer and the stranger – would take their present location as a permanent abode.

So the Prophet sinstructed that you should be in this world as this man – a wayfarer or a stranger.

A wayfarer and a stranger would not adopt a foreign land because they desire to return to their family and their hometown. If man had lived his life in this manner in this world, he would have always been thinking of the Hereafter. Indeed, he would only long for the Hereafter and nothing would overwhelm his thought but the Hereafter until he achieves his desire. We ask Allah – the Mighty and Sublime - to make you and us achieve what holds goodness and benefits.

Thereafter, Ibn Umar (may Allah be pleased with them both) would say: 'When you see the morning, never you expect the evening; and when you see the evening, never you expect the morning.' When you reach a morning, you should not suppose that you would witness its evening; and when you reach the evening, you should not suppose that you would witness the next morning. How often do people witness a morning but would not reach the evening! And how often do people witness an evening but would not reach the next morning! And how often do people put on clothes but they would not remove themselves, this will be removed by the one who cleansed their corpses! And how often do people go out, leaving their families prepare their breakfast or dinner but they would never eat it! And how often do people sleep on beds but could not rise again!

The important point therefore is that man should not build false hopes; rather, he should be careful, subtle, unwavering and graceful. This is the import of his statement: 'When you see the morning, never you expect the evening; and when you see the evening, never you expect the morning'.

Ibn Umar (may Allah be pleased with them both) continued: 'And

take of your good health in preparation for when you will be sick; and your being alive for when you will be dead.

A healthy person is delightful, mentally stable, broadminded, and he has ample time and good health. But, how often do people abuse this favour because they have false hope that the good health will remain and perpetuate. He expects to enjoy it throughout his life, so you see him misusing this good health.

Thus, Ibn Umar (may Allah be pleased with them both) said: 'And take of your good health in preparation for when you will be sick', sickness brings difficulty to the soul, drains the body and make the world grim for him. Likewise, he would be unable to do what he used to do when he was healthy. Thus, man should take of his good health for his period of sickness, and his being alive for when he will be dead. Estimate what is between your life and your death, which of the two is longer? There is no doubt that this life is incomparable to the life after death. How many are those who died before the Messenger of Allah And their lifetime was short compared to their life after death; and that is how will it be till the Hereafter.

Hence, it is important for man to take of his lifetime – as long as Allah – the Mighty and Sublime – grant him life – for his death when he will be unable to act again. This is because the Prophet said: 'When a person dies, all his deeds will cease except from three: A flourishing act of charity (that he performed while on earth), a knowledge that people benefit from, or a righteous child that supplicates for him'(1). So take from your lifetime for when you will be dead.

Hadeeth 585

عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لا يَتَمَنْى أَحَدُكُمُ الْمَوْتَ إِمَّا مُحْسِنًا، فَلَعَلَّهُ يَزْدَادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ»

¹ Muslim reported it in the Book of Bequest no: (1631)

متفقٌ عَلَيه وَهذَا لَفظ البخاري.

Abu Hurairah reported: Messenger of Allah said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life)." [Al-Bukhari]

Commentary

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Ibn Umar (may Allah be pleased with them both) that the Prophet said: 'It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without executing a written will'. That is, it is not right for him to spend two days before documenting his bequest. After hearing this, Ibn Umar (may Allah be pleased with him) would not pass a night except he writes down his bequest.

'Al-Wasiyyah', a bequest, means a covenant which one makes for a person on how to distribute one's wealth after one's demise. One may also request a person to serve as a trustee or guardian for one's little children or that one entrusts one's job to him. This is referred to as *Wasiyyah*.

For instance, a person writes: 'I bequeath the right to guardianship of my children to so-and-so,' or 'I bequeath one-third or one-fourth of my wealth, or one-fifth, to be distributed in the path of Allah by so-and-so,'; or 'I hand down my real estate to so-and-so for his benefit.' or similar statements.

The important point is that *Wasiyyah* is a person's covenant with another person to be discharged after the former's death.

And there are different forms of *Wasiyyah*: The obligatory, the prohibited and the permissible.

The obligatory bequest is a documenting the rights on him so that the heirs will not deny it, especially if there are no proofs for them.

For instance, if a man has a debt to settle or any other right meant for another person, he must document it in his written will, especially if there is no proof to support it. Otherwise, the heirs might deny it as it is not compulsory to believe whatever comes from people because anyone might claim that the deceased is indebted to him. Therefore, it is not necessary for them to believe this since the deceased did not document it in his written will, which might have been due to his negligence. Therefore, whoever is indebted must document it (before he dies).

Likewise, he should bequeath what he can afford from his wealth to his non-inheriting relatives because of Allah's Statement – the Mighty and Sublime:

"It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin..." [Al-Baqarah: 180] that is, from a vast fortune. However, parents and inheriting relatives have been excluded since they do not need a bequest to inherit. Hence, the ruling of the verse subsists only for non-inheriting relatives.

This is evident from the verse, and it is the explanation of Ibn Abbaas (may Allah be pleased with him) and many people of knowledge share this view. They opine that it is compulsory for a person to bequeath a portion of his wealth, if it is huge, to his non-inheriting relatives. As for the heirs, he cannot make a bequest for them because they have the inherent right to inherit, which is sufficient for them. However, it is obligatory to make a bequest for these two matters:

One: if he is indebted, which is the right of others.

Two: if he is leaving a vast fortune, it is obligatory to hand down something to his non-inheriting relatives.

The second form is the prohibited bequest: It is prohibited for the deceased to bequeath to an heir; for instance, he makes a bequest for his eldest son or his wife beside the basic inheritance. This is prohibited even if it can be proved that the woman was extremely submissive to him, and took care of him while he was alive, so the man wants to recompense her. Hence, it is not permissible for him to

grant her a distinctive bequest. The same rule holds if he intends to reward a particular son for serving him more than other children do; this is prohibited.

Similar to this is what some people with many children do; they bequeath the amount spent on the marriage of the older son to the little children. This is also prohibited because marriage is similar to meeting any other responsibility such as feeding, drinking and others. Consequently, the father should fund the marriage of whoever needs a wife among his children, if he has the means. However, it is not required of him to hand down the equivalent of what he spent on the wedding to the little children.

This issue is ambiguous to many people, including students of knowledge; they think that when you bankroll the wedding of your son, you must bequeath similar sum to the little children. This is not correct.

A bequest to an heir is not permissible in the absolute sense.

If it is assumed that someone, who is ignorant, makes bequest to one of his heirs, it should be returned to the common wealth of all the heirs after the demise of their father; they may implement or reject the terms of the bequest if they wish.

The third form is the permissible bequest: this involves a person bestowing a portion of his wealth to another person, without exceeding one-third of the wealth. If it exceeds one-third, it becomes prohibited. As for what is below one-third, you are at liberty to do as you deem fit. Therefore, it is permissible for you to bequeath to anyone except the heirs.

Nevertheless, which one is superior; one-third, one-fourth or what is below that? We say that the bar to your spending is one-third, but anything below one-third is better. This is why Ibn Abbaas (may Allah be pleased with him) said: 'If people can move from one-third to one-fourth (it will be better) because the Prophet $\frac{1}{2}$ said to Sa'd bn Abee Waqqas (may Allah be pleased with him): 'One-third, and (even) one-third is much $\frac{1}{2}$. Thus Aboo Bakr (may Allah be pleased with

¹ Al-Bukhaari reported it in the Book of Bequests no: (2738); and Muslim reported

him) used to make a bequest of one-fifth of his wealth; he would say: 'I am pleased with what Allah chooses for Himself – One-fifth.' Thus, he would make a bequest of one-fifth, and this seems better.

The students of knowledge and those who document bequest should educate those who bequeath that the best share to will is one-fifth, not one-third. People know one-third well, but this is the upper limit as stated by the Prophet . Hence, whatever is below a third of the wealth is preferred; thus, one-fourth is better than one-third, and one-fifth is better than one-fourth.

And if the heirs are more in need of their father's wealth, forsaking a bequest is better. The Prophet # had said: 'Verily that you leave your heirs rich is better than you leaving them poor, dependent on people'. Accordingly, if you know that your heirs are not financially stable, middle class or closer to poverty, it is better not to make a bequest.

This *Hadeeth* shows that one can make a bequest. However, there are different forms of bequest, which has earlier been discussed; there are obligatory, prohibited and permissible forms.

The compulsory form involves a man handing down the rights of others so that the heirs will not dispute the claims. Otherwise, the deceased would be considered to have failed to discharge the obligatory rights, especially when there is no proof for that.

The second form of obligatory bequest is for non-inheriting relatives from a vast estate. However, this should not exceed one-third of the wealth.

The prohibited forms of bequest are two: writing a bequest for one of the heirs and giving out more than a third of the wealth.

A permissible form of bequest is what differs from the above discussed. The best share for bequest is one-fifth or less although there is no blame for one-fourth or one-third. However, whatever exceeds one-third is blameworthy.

The Hadeeth of Ibn Umar (may Allah be pleased with him)

discussed written bequest. The statement of the Prophet *: 'Except that his bequest should be written with him', shows the permissibility, rather necessity, of accepting written evidence.

His statement ***:** 'be written' shows that there is no difference between the one making the bequest or another person documenting it. However, the handwriting must be known as that of the proprietor or a reliable person. However, if it is documented with an unknown handwriting, consideration would not be given to it and no action would be based on it.

And in his statement: 'with him' indicates that the proprietor should keep the vital documents of agreement with himself, and he should not hand them over to anyone for keep. Rather it should be with him in a well-protected place like a box or other than it. This is important because he might lose it if he is careless with it or anyone who gets hold of it might destroy it or carry out other vicious acts.

The important point is to take proper care of the bequest so it does not become misplaced.

And this *Hadeeth* shows the rapidity with which the companions implement the injunctions of the Prophet ******. Hence, after Ibn Umar (may Allah be pleased with them both) heard this statement from the Prophet ******, 'No single night will pass by me since I heard the Prophet say this unless that I have my bequest written with me'.

Therefore, what is important for a person is to give importance to the obligations lest death should overtake him anytime while he might have lost himself and the right of others.

Hadeeth 578

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «بَادِرُوا بِالأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلاَّ فَقْرًا مُنْسيًا، أَوْ غِنًى مُطْغِيًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا، أَوْ السَّاعَةَ هَرَمًا مُفَنِّدًا، أَوْ مَوْتًا مُجْهِزًا، أَوِ السَّاعَةَ

'Abu Hurairah reported: Messenger of Allah said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter." [At-Tirmidhi]

Commentary

The author, \$\mathbb{x} \text{ An-Nawawee, mentioned this \$Hadeeth\$ under the Chapter of Remembrance of Death in his book, \$Riyaad us-Saaliheen.\$ He reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet \$\mathbb{x}\$ said: 'Hasten to do good deeds before you are overtaken by one of the seven afflictions.' That is, you should act before any of these seven things, which the Prophet \$\mathbb{x}\$ mentioned, afflict you.

Then he mentioned the seven things as follows:

'Poverty that makes one be unmindful of devotion' when it afflicts man, he will forget the remembrance of his Lord. This is because poverty – may Allah save you and us from it – is the worst type of coat a slave could wear. A poor man is in need of food, drink, clothing, shelter and wife but he cannot get any of these. The earth, vast as it is, becomes straitened to him, and he goes about seeking them. Therefore, he forgets the remembrance of Allah- the Mighty and Sublime- and he fails to worship Allah as expected.

Likewise, many acts of worship that require financial resources will elude him; examples are Zakat, charity, freeing slaves, Hajj, spending in the path of Allah and other similar acts.

'Or a corrupting prosperity'. For instance, Allah – the Mighty and Sublime - enriches him, thus the world is opened for him and he becomes corrupt as a result of that. Perhaps, he considers himself as being independent of his Lord; so, he does not carry out the obligations and he does not refrain from what Allah – the Mighty and Sublime - has forbidden. Allah – the Mighty and Sublime - says (about such):

"Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient." [Al-Alaq: 6-7].

So also is 'a sickness that disables one', the one that destroys one's life. This is because every time one is in a state of good health, one will be active and be in a good mood, and the world will be open before him. But when he is sick, his body will become weak, and he will be dejected and thoughtless all the times, which will damage his life.

So also is the 'senility that makes one mentally unstable', that is, an old age that saps a person's prowess, and causes its destruction, as Allah – the Mighty and Sublime - has said:

"Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things)." [Rum: 54].

So when man is active and young, he would carry out acts of worship with energy, he would perform Ablution and vigorously seek for knowledge. However, when he grows older, he will be as Allah – the Mighty and Sublime - has described:

"My Lord! Indeed my bones have grown feeble, and grey hair has

spread on my head" [Maryam: 4]. That is, the bones have become weak, and the bones make up the skeletal system, upon which bodies are built. Therefore, when he becomes old, his ability reduces and he is unable to do what he did as a young man. As a poet has said:

Oh how I wish the youthful age will one day come back

And I shall inform it of what the old age has caused

'Or a death that comes unannounced and quickly'. This is what should also be expected – death; thus when man dies, all his deeds will cease and he is unable to perform any deed.

The death comes 'suddenly' – how often do people die whence they do not anticipate? How often do people die in their youth, while enjoying good health, in fire accident, road mishap, collapse of building, heart attack and many other happenings that can cause human deaths even at young age?

Hence, you should hasten to good deeds as death may overtake you while you are talking with your family or lying on your bed. Indeed, you may die after telling your wife to prepare your food which you will never come back to eat or in your car while on a journey. So, be ready.

And 'Dajjal which the worst creature being expected'. That is, you await the arrival of Dajjal, who is a liar, a deceiver and an evil man. He will be raised towards the end of time; he will call people to his worship, deceive them into believing him, and he will be a source of trial for men except whom Allah saves.

Therefore, we have been asked to seek refuge with Allah – the Mighty and Sublime - from him during every *Salat*. The Prophet # had said: 'When any of you is in the last *Tashahhud*, let him say: O Allah I seek refuge in you from the punishment of the Hell, from the punishment of the grave, from the trial of living and death, and from the trial of the (False) Messiah Dajjal'(1).

Dajjaal is one of the progenies of Adam; he is one-eyed, evil,

¹ Al-Bukhaari reported it in the Book of Funerals no: (1377); and Muslim reported it in the Book of Mosques no: (588)

a disbeliever and a rebel. The word, *Kaafir* – disbeliever, is written between his eyes, which the believer would read even if he is unlettered. However, the sinner and the disbeliever would not be able to read it even if they are literate. This is one of the miracles of Allah – the Mighty and Sublime.

This *Dajjaal* will invite people to his worship, stating that he is their lord. He will admit whoever follows into a paradise, and throw whoever rejects him into a fire. But what is his paradise and fire? In reality, his paradise is a fire while his fire is a paradise. However, he will make people believe that whoever enters his paradise for following him has really entered the Paradise. This is not true, as it is actually a fire. Likewise, he will make them believe that whoever enters his fire for disobeying him has really entered the Hell-fire, but his fire is actually Paradise with refreshing and pleasant water. The Prophet said: 'He will come with the likelihood of *Jannah* and fire, but whatever he says is the *Jannah* is (really) the fire '(1).

However, he will delude people and camouflage the reality, so they will think that he admits whoever obeys him into paradise, and throws whoever disobeys him the fire. The reality is the opposite.

So, he will visit some people in the hamlet, whose animals have no milk in their udder, and the land is barren. He will call them, saying: 'I am your lord', and they will accept him. Then, he will command the sky and it will give way to water, he will say: 'O you sky, bring water', and it will bring water; and he will command the land and it will bring forth plants, he will say: 'O you land, bring forth plants', and it will bring it forth. Thus, the community will wake up to see the most fertile land and their cattle will return with the fullest udders and grandest humps because of their consumption rate and the accumulated fat in their bodies. Unfortunately, these people will only profit in this world because they will lose in the world and the Hereafter, and refuge is with Allah. They will take this person as a lord beside Allah – the Mighty and Sublime.

¹ Al-Bukhaari reported it in the Book of the Prophets no: (3338); and Muslim reported it in the Book of Trials no: (2936)

The Prophet said about Dajjaal: 'He is the worst creature being expected'. We ask Allah – the Mighty and Sublime – to save you and us from his trials.

Then he said: 'Or the Hour', this is the seventh matter; that is, people may await the coming of the hour. '...and the Hour will be most grievous and most bitter. That is, the Hour is the severest calamity and the bitterest thing to taste. Allah – the Mighty and Sublime - says:

"Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter." [Al-Qamar: 46].

The summary is that man cannot escape from these seven afflictions. All these seven affairs hamper actions, so it is obligatory for him to take action as long as he is in good health, active, young, free and safe; and to Allah belong all praises. So, he should hasten to good deeds before he will become incapacitated, and he will regret when it will not benefit in anyway.

I ask Allah – the Mighty and Sublime - to make you and me among those that will compete for goodness.

Desirability of visiting the graves for men, and what they should say Commentary

The author (may Allah shower blessings on him) said in the book, *Riyaad us-Saaliheen*: The Chapter of Desirability of Visiting the Graves for Men and What They Should Say.

Visiting the Grave means going to burial ground in accordance to the command of the Messenger of Allah **36**. Graves are the abodes of the dead. Indeed, man has four abodes:

The First One: The belly of his mother

The Second One: This world

The Third: The grave

And The Fourth: The Hereafter, which is the final abode and the goal. We beseech Allah to count you and us among the successful therein.

The Prophet $\frac{1}{2}$ used to forbid people from visiting the graves out of fear for people committing $Shirk^{(1)}$ with the inhabitants of the graves. He $\frac{1}{2}$ banned these people, who are fresh from the practice of Ignorance, from visiting the graves in order to block a means to committing Shirk. Indeed, Shirk is a grievous matter; hence, the Prophet $\frac{1}{2}$ would block anything that can lead to it.

Therefore, the greater the sin, the stricter its means of control is. Illegal sexual intercourse, for instance, is obscene; hence, the means to it such as looking at the opposite sex, being in seclusion with an opposite sex and other means are prohibited.

In this way, *Shirk* is the greatest form of wrongdoing; the Prophet ****** was asked about the greatest sin, so he ****** said: 'That you should make a partner for Allah Who has created you⁽²⁾'.

Thus, since people used to venerate graves, the Prophet # barred them from visiting gravesites. However, he # allowed them when faith has become entrenched in their hearts; he # said: 'I used to forbid you from visiting the graves, but visit them now; they will remind you of the Hereafter'(3).

The Prophet lifted the ban and permitted visitation to gravesites; rather, he encouraged it with his statement: 'They will remind you of the Hereafter'. Therefore, it is obligatory for a person to do what will remind him of the Hereafter. This is because the heart slacks once it forgets the Hereafter and affairs of the world occupy it. Ultimately, he will lose the world and the Hereafter, because whoever loses the

¹ Translator's Note: The act of associating partners with Allah – the Mighty and Sublime – in worship.

² Al-Bukhaari reported it in the Book of Manners no: (6001); and Muslim in the Book of Faith no: (86)

³ At-Tirmidhee reported it in the Book of Funeral no: (1054)

Hereafter has lost this world and the Hereafter.

Therefore, it is important for us to visit the graves. However, are we visiting it to benefit the dead or derive benefit from the visit? The first objective is to benefit them by supplicating for them, and not to supplicate to them (for help). Hence, one should visit the cemetery to greet them, as the Prophet * would do. Aa'ishah (may Allah be pleased with her) explained that whenever the Prophet * is with her, he would go out in the later part of the night to visit and greet the dead at $Baqee^{(1)}$. He would say: 'Peace be upon you, O inmates of the abode of the believers, it has come to you what was promised you, you are tarried till tomorrow, and we –if Allah wills – shall follow you'.

Then he would say: 'O Allah, forgive the inhabitants of Al-Baqee Al-Gharqad', this is the cemetery of the people of Madeenah. It is hoped that this supplication will encompass everyone who will be buried in the cemetery until the Day of Resurrection. However, the supplication may be for the inhabitants of Al-Gharqad at the time of the Prophet **, and not those who came after them.

Nevertheless, whoever belongs to the people of mercy will earn that mercy irrespective of this supplication. In addition, the miserable people are not included in the supplication, and they will not derive any benefit from it.

The important point is that one should visit graveyards anytimenight, afternoon, morning or evening, even on Friday or any other day; it does not have a specific time. Visit a graveyard whenever your mind becomes unmindful and your soul bonds with this world. Then, you should ponder over those who were like you yesterday on earth, eating, drinking and frolicking, where did they go? Now, they are hostages to their deeds, and nothing will benefit them except their deeds. The Prophet said: 'Three things follow the dead: His wealth, family and deeds; two will go back and one will remain (with him). His family and wealth will go back, and his deeds will remain'(2).

Translator's Note: An outskirts of Madeenah

² Al-Bukhaari reported it in the Book of Simplicity no: (6514); and Muslim reported it in the Book of Zuhd no: (2960)

Therefore, think of these people, and convey the greeting to them: 'Peace unto you O inmates of the abode of the believers'. What is clear from this text – Allah knows best – is that they will respond to the greeting. This is because the greeting will be conveyed in second person pronoun, 'Peace unto you'. It can be inferred that it is simply a supplication for them, be it they hear it or not, or they respond to it or not.

Anyway, one should supplicate for them and say, affirming the inevitable journey: 'We shall follow you if Allah wills'. This '*Insha Allah*' – 'Allah willing' refers to the time of joining them, not its essence, because following them is certain. Guaranteed events are not delineated with *Insha Allah*, so this refers to the time of joining them because none knows when the end will come. Thus, the meaning of 'We shall follow you if Allah wills' is 'We shall follow you when Allah wills'. This is similar to Allah's Statement – the Mighty and Sublime:

"Then, when it is His Will, He will resurrect him (again). Nay, but (man) has not done what He commanded him" [Abasa: 22-23].

Then the visitor should make supplication that is established by the *Sunnah*. If he does not know any of it, he should supplicate in a manner that is easy for him. He may say 'O Allah forgive them, have mercy on them, O Allah do not deprive us of their rewards, and do not make them trials for us after they have gone, forgive us and them.' Then, he may leave. This is what the Prophet *8 would do whenever he visits the graves.

As for what some ignoramus do, such as staying there, rolling about on the earth, circumambulation of the grave and similar acts, these are all prohibited matters and abominable innovations. And if it is believed that all these dead could bring benefits or cause harm, such person has become an infidel, refuge is with Allah, who has left the pale of Islam. This is because no dead can bring benefit or cause harm; they can neither supplicate for you nor intercede on your behalf except

with the permission of Allah - the Mighty and Sublime.

Moreover, the grave is not the time for intercession, which will be on the Day of Resurrection. Hence, they will not benefit you in anyway when you pray to them, ask them for intercession or similar matters.

Thus, it is obligatory for our brothers to practise this in their lands and admonish the ignoramus and they should tell them that the dead do not bring any benefit. Indeed, the Prophet scannot bring any benefit to anyone, as he is dead. When the Prophet was alive, the companions would come to him when they are afflicted by drought. They would ask him to beseech Allah for rain, and the Prophet would do so.

After his death, the companions never came to his grave and said: 'Call Allah to bring us water', though his grave was nearby in the mosque. So, when they suffered from drought during the time of Umar (may Allah be pleased with him), they supplicated: 'O Allah! We used to ask You to give us rain through your Prophet, and You would do so'. That is, they would ask the Messenger of Allah to call Allah for them and they would get rain. 'But we now ask You through the uncle of our Prophet, so give us rain'. Then Al-Abbaas would proceed to beseech Allah⁽¹⁾.

They did not say: 'O messenger of Allah, call Allah to give us rain; call Allah to remove the drought from us'. They did not do that because they knew it was not possible. When man dies, all his deeds will end as he will not be able to carry out any act. The Messenger of Allah said: 'When a person dies, all his deeds will cease except from three...' So, the dead cannot ask Allah for forgiveness or supplicate for you because all his deeds have been cut off.

The important point is that visiting the graves is for the benefit of its inhabitants, not the visitors. However, Allah – the Mighty and Sublime, will reward the visitor for his visit, but he does not derive any benefit from the dead. Likewise, he will benefit from the reminder that will fill his heart if Allah – the Mighty and Sublime - counts him

¹ Al-Bukhaari reported it in the Book of Prayer for Rain no: (1010)

² Muslim reported it in the Book of Bequest no: (1631)

among those whose hearts will take guidance.

We ask Allah – the Mighty and Sublime – to count you and us among those who rely on Him.

Abomination of longing for death Hadeeth 585

عنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَال: «لاَ يَتَمَنَّى أَحَدُكُمُ الْمَوتَ، وَلاَ يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ؛ إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلاَّ خَيْرًا».

Abu Hurairah se reported: Messenger of Allah se said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life)." [Al-Bukhari]

The author (may Allah shower blessings on him) said: The Chapter of Abomination of Longing for Death because of an Affliction That Has Befallen One Be It Sickness, or what is similar to that.

However, this is not blameworthy if the fear resulted from a trial related to the Religion. Hence, the author (may Allah shower blessings on him) mentioned that this is permissible when one fears trial for himself in the affairs of the Religion. This will be discussed in the course of explaining the *Ahadeeth Insha Allah*.

As for the first statement, what the author (may Allah shower blessings on him) said is correct; when an affliction hits a person, he should not long for death. This is an error, intellectual inanity and religious misguidance.

As for intellectual inanity, if a man remains alive, he may increase in goodness if he is righteous or he may turn to Allah – the Mighty and Sublime - in repentance. However, he may end his life on the worst condition if he decides to take his life, and refuge is with Allah. Hence, we say: 'Do not do this because it is an intellectual inanity.

As for religious misguidance, he does what the Prophet # has prohibited. This is because he # says: 'None of you should wish for death'; so this a prohibition. This is because longing for death entails rejecting the decree of Allah – the Mighty and Sublime. And a believer must be patient when any harm befalls him, and he will have two rewards if he perseveres:

One: Expiation of sins; thus, a man will not suffer anxiety, anguish or harm except that Allah expiates his sins with it, even if a thorn pricks him.

Two: If he is granted success to seek for rewards from Allah – the Mighty and Sublime, and the Face of Allah, he will be rewarded. Allah has indeed said:

"Only those who are patient shall receive their rewards in full, without reckoning" [Az-Zumar: 10].

As for his longing for death, this shows that he is neither patient nor pleased with what Allah has decreed. Thus, the Prophet # explained that if the person were one of the good doers, he would increase in righteous deeds in his remaining days.

It is known that a statement of praise in the scroll is superior to this world and what it contains. This is because the world and its contents will vanish, but a statement of praise and other deeds will endure. Allah – the Mighty and Sublime - says:

"Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers,

deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope." [Kahf: 46].

Therefore, when you remain alive, even if you endure harm and maltreatment, you may do more good deeds.

If he is one of the wrongdoers who have committed evils, he may mend his ways by asking Allah for His Pleasure and Pardon – the Mighty and Sublime. Thus, he may die later with his sins forgiven.

For that reason, you should not yearn for death because every matter has been decided; perhaps, your continued stay will be good for you or for others. You should rather show patience and hope for rewards (from Allah – the Mighty and Sublime). There is no permanent condition.

Allah - the Mighty and Sublime - is the Source of guidance.

Hadeeth 586 and 587

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: ﴿لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضِرِّ أَصَابَهُ فَإِنْ كَانَ لاَ بُدَّ فَاعِلاً، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْمَوْتَ لِضِرِّ أَصَابَهُ فَإِنْ كَانَ لاَ بُدَّ فَاعِلاً، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْمَوْفَاةُ خَيرًا لي » متفقٌ عَلَيه. الْحَيَاةُ خَيرًا لي » متفقٌ عَلَيه.

Anas bin Malik reported: Messenger of Allah said, "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray: 'Allahumma ahyine ma kanatil-hayatu khairan li, wa tawaffani idha kanatil-wafatu khairan li (O Allah! Give my life so long as the life is good for me, and take away my life if death is good for me)'." [Al-Bukhari and Muslim]

وَعَنْ قَيْسِ بِنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى خَبَّابِ بِنِ الأَرْتِّ رَضِيَ

الله عَنْهُ نَعُودُهُ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا، وَلَمْ تَنْقُصْهُمُ الدُّنْيا، وَإِنَّا أَصَبْنَا مَا لاَ نَجِدُ لَهُ مَوْضِعًا إِلاَّ التُّرابَ وَلَوْلاَ أَنَّ النَّبِيَ عَلَيْ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ. ثُمَّ أَتْيْنَاهُ مَرَّةً أُخْرَى وَهُو يَبْنِي حَائِطًا لَهُ، فَقَالَ: إِنَّ الْمُسْلِمَ لَيُؤْجَرُ فِي أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُو يَبْنِي حَائِطًا لَهُ، فَقَالَ: إِنَّ الْمُسْلِمَ لَيُؤْجَرُ فِي كُلِّ شَيْءٍ يُنْفِقُهُ إِلاَّ فِي شَيْءٍ يَجْعَلُهُ فِي هِذَا التُّرابِ. متفقٌ عَلَيه. وَهَذَا لَفُظ رواية البخاري.

Qais bin Abu Hazim reported: I went to visit Khabbab bin Aratt during his illness. He had been cauterized in seven places. He said: "Our companions who have died have left (this world) without having enjoyed the pleasures of the world (in order to get a great full reward in the Hereafter) while we have amassed wealth exceeding our needs for which there is no place to keep except in the earth. Had Messenger of Allah not prohibited us from longing for death, I would have prayed for it." Then we visited him again and he was building a wall. He said: "There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth (i.e., something exceeding our needs or essentials)." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said under the chapter of abomination of longing for death because of a harm that has befallen one except if that has been occasioned by a trial in the *Deen* in the book, in *Riyaad us-Saaliheen*.

Anas bn Maalik (may Allah be pleased with him) said that the Messenger of Allah *said: 'None of you should long for death because of a Harm that has afflicted him'. For instance, one is suffering from a serious sickness, an abject poverty, an overwhelming debt, or similar issues. Hence, one says: 'O Allah! Kill me that I may be relieved of this

world'. This is prohibited and not permissible, as death may not bring relief. Perhaps he will be reassigned from the punishment of the world to the punishment of the Hereafter, which is more grievous.

Hence, the Prophet stropade you from longing for death due to a harm that has befallen you. Rather, you should face these afflictions with patience, while hoping for reward and a way out, and know that that no situation is permanent. Allah – the Mighty and Sublime – measures the night and the day, and He alters the affairs in ways beyond the understanding of man. This is because when Allah intends a thing, He only says to it: 'Be' and it is. Therefore, you should not seek for death for a harm that befalls you.

As for what is related to trials in the affairs of the Religion, when people are faced with trials in their Religion and harms befall them, it may be for the glitters of the world or other forms of trials. Likewise, it may result from dangerous ideologies, perverted religions and similar issues. However, this is not a reason to crave for death. Rather, one should supplicate that: 'O Allah! Take my soul to You without trial'. Thus, he should ask Allah – the Mighty and Sublime - to make him steadfast and take his soul without trial.

Otherwise, he should be patient as his continued trial may be good for the Muslims. He may be defending, securing, assisting the Muslims and strengthening them. Hence, he should say: 'O Allah, when you wish to try your slaves, take me to Yourself without trial'.

The Prophet # has said: 'O Allah! Give me life so far as life is good for me, and take my life if death is better for me'. Since you do not know which of the two states is better, you should surrender the matter to Allah. 'O Allah give me life so far as life is good for me', that is, if it is, 'and take my life if death is better for me'.

Allah – the Mighty and Sublime - will grant your supplication if you beseech Him in this manner.

In this *Hadeeth*, there is evidence for adding a condition to a supplication; that you can make a conditional supplication. This has been recorded in some other narrations. In the Verses of *Li'an*, at the

fifth testimony, the husband would be asked to invoke the Curse of Allah on himself if he were one of those who tell lie. Likewise, the woman would invoke the Wrath of Allah on herself, at the fifth testimony, if her husband speaks the truth. Therefore, there is nothing wrong in adding a condition to a supplication.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Qays bin Hizaam (may Allah be pleased with him). They visited Khabbaab bn Al-Arrat (may Allah be pleased with him), who was one of the venerable companions, on his sickbed after Allah – the Mighty and Sublime - had opened the world for the Muslims.

The Muslims were poor at the early days of Islam, but Allah – the Mighty and Sublime – later enriched them with abundant booties, which they got from the disbelievers with the leave of Allah. He – the Mighty and Sublime - said:

"Allah has promised you abundant spoils that you will capture" [Al-Fath: 20].

He - the Mighty and Sublime - also said:

"And abundant spoils that they will capture" [Al-Fath: 19].

Thus, when Allah – the Mighty and Sublime - opened the world for the Muslims, wealth increased, evolved and became plentiful, and some of them enjoyed luxurious lives. Whenever some of them are presented with their breakfast or dinner, they would cry when they remember the early sacrifices and few support they had then.

So they entered upon Khabbaab bin Al-Arrat (may Allah be pleased with him) on his sickbed, after seven cauterisations.

Cauterisation is one of the ways of healing with the leave of Allah – the Mighty and Sublime. The Messenger of Allah $\frac{1}{2}$ stated that three things possess power of healing with the Leave of Allah, they are:

'Cauterisation, cupping and honey'(1). These three things are some of the most beneficial things with the Leave of Allah – the Mighty and Sublime. In reality, only cauterization can treat some ailments. An example is pleurisy, which is an inflammation of the pleura of the lung and people die from it except if Allah – the Mighty and Sublime - heals one through some (medical) means.

This type of disease cannot be healed except with cauterisation. How many are those who are suffering from pleurisy, they visit doctor who gives them injection and drugs, among other things, but to no effect? However, they are cured with cauterization with the Leave of Allah – the Mighty and Sublime.

And there are some other things that affect the intestines which the Arab physicians called 'at-Tair – bird' because it spreads out in the body. This sickness can only be healed with cauterisation. Whatever drug or treatment you give the sick will not benefit him, only cauterisation will do.

Likewise, there is a third ailment which people call 'Al-Hubbah' which is a tumour which appears in the mouth or the throat, such that when it burst it will cause destruction to man. This sickness also cannot be cured except by employing cauterisation. Thus, numerous ailments can only be healed with cauterization.

So, Khabbaab bn Al-Arratt (may Allah be pleased with him) was cauterized in seven places. Then, his companion paid a visit to him on his sickbed, so he told them that Prophet # had said: 'Verily, man will be rewarded for everything he spends except for something which he places in the earth' that is, a building. This is because if man restricts himself to what suffices him, he will not require considerable spending.

He may build a chamber for himself and his family as the Prophet had, and he was the best of creation. He had only had chambers, a chamber for him and for his wives; it was not more than that. And anytime they wanted to answer the call of nature, they would go out to the wasteland to relieve themselves.

¹ Al-Bukhaari reported it in the Book of Medicine no: (5681)

However, people have evolved. And one of the signs of the last Hour is that you would see the barefoot, naked and poor competing to have the tallest skyscrapers. They would vie for the height, touching the sky, or the beauty and grandeur. So, man will not be rewarded for the money he spends in building, except a building he dedicates to housing the poor, or its proceeds is spent in the cause of Allah – the Mighty and Sublime- or other similar initiatives; he will be rewarded for such.

Nevertheless, he will have no reward for the house in which lives, and he may earn punishment if he exceeds proper bounds like what some poor people do today.

Today, some of the poor people will borrow money that will be due after ten years or fifteen years, and the period of repayment may be as long as twenty years. He does this in order to bedeck his house with attractive stones, impressive arc or balcony or other similar works. A poor man who engages in this prohibited act, and he embroils himself in massive debts.

However, there is nothing wrong with a house that is in accordance with common practice. If a man desires to build a conventional private residence to house his family conveniently without extravagance or taking loans, there is no sin in it, *Insha Allah*.

Leading an abstemious life and refraining from the doubtful Commentary

The author (may Allah shower blessings on him) An-Nawawee mentioned The Chapter of Leading an Abstemious Life and Refraining from the Doubtful in his book, *Riyaad us-Saaliheenn*.

Some people confuse leading an abstemious life, *Wara*, with leading an ascetic life, *Zuhd*. Nevertheless, there is a difference between the

two as Ibn Qayyim (may Allah shower blessings on him) explained in his book: *Ar-Ruh. Wara* is leaving off what is harmful to the Hereafter, and *Zuhd* is leaving off what does not hold any benefit.

Therefore, *Zuhd* is superior to *Wara*, because *Wara* requires leaving off what is harmful to him, and *Zuhd*, requires leaving off what is not beneficial to him. This is because everything can be grouped into three: What is harmful, what is beneficial and what is neither beneficial nor harmful, that is, it has a degree of harm and a degree of benefit; so it is not harmful or beneficial.

So a person leading an ascetic life will leave off two things in this; he will quit what is harmful, and what is neither beneficial nor harmful, so he will only do what is beneficial.

The person leading an abstemious life only forsakes one thing, which is what is harmful; he will do what is beneficial and what does not hold benefit or harm.

Hence, the status of a person leading an ascetic life (*Zuhd*) is superior to the person leading an abstemious life (*Wara*).

However, they may be used to mean the same thing at times. Therefore, *Wara* is quitting what is harmful, which includes doubtful matters – doubtful in its ruling or its essence. The first one is what is doubtful in ruling and the second is what is doubtful in essence. Therefore, an abstemious person is he who leaves a matter if the ruling on its prohibition is doubtful. Yet, he will do that which ruling of its obligation is doubtful, in order not to commit sins for not carrying it out.

Then the author (may Allah shower blessings on him) mentioned two verses expressing this:

"You counted it a little thing, while with Allah it was very great." [An-Noor: 15].

The 'it' in the verse goes back to what the people were spreading in the story of the Ifk – the lie that was heaped against the person of the

Mother of the Believers Aa'ishah (may Allah be pleased with her.). Aa'ishah (may Allah be pleased with her.) was a wife of the Prophet and the hypocrites were looking for ways of humiliating the Prophet by maligning his person.

On a particular occasion, the Prophet * was returning from a battle, so he had to encamp and sleep on the way. Usually, the women of the Prophet * used to have men at their service any time they were on a journey.

During the night, Aa'ishah (may Allah be pleased with her) had to leave the group to relieve herself. Then came those who would carry the Howdah in which she rides, so they transported it and fastened it to the camel thinking she was inside. This is because Aa'ishah (may Allah be pleased with her) was young then and had little weight.

Then the party proceeded on the journey. When Aa'ishah (may Allah be pleased with her) returned, she realised that the people had left. However, due to her intelligence and unwavering equanimity and composure, she decided to remain at this place. She did not move with undue hurry and confusion as she might get lost and they would not be able to locate her.; hence, her decision to stay still. And there was a man among the preeminent companions, Safwaan bin Al-Muattil (may Allah be pleased with him), who was asleep; he was among those people who would never wake up until they have completed the natural round.

When Safwaan (may Allah be pleased with him) woke up, he realised that people had left. Then he saw a black figure, then he moved closer and saw that it was Aa'ishah, the Mother of the Believers (may Allah be pleased with her.). He knew her before the verse of *Hijaab* was revealed. What did the man do?

He made his camel kneel without uttering a word to her, out of respect for the matrimonial life of the Prophet *; he did not desire to talk to his * wife in such state. So, he made the camel kneel, placed his leg on the leg of the camel to support it, and Aa'ishah (may Allah be pleased with her) then climbed it. Then he held the bridle of the camel and led the way with Aa'ishah (may Allah be pleased with her)

behind him.

When they caught up with the main party, the hypocrites began to wag their tongues as they saw that as an opportunity. They started fabricating lies about Aa'ishah (may Allah be pleased with her): a woman stayed back with a man on a journey! Thus, they began to malign the honour of Aa'ishah (may Allah be pleased with her). However, she was not the primary target of their attack; that which concerns them was to rubbish the matrimonial life of the Prophet: "Allah's Curse be on them, how they are deluded away from the truth!" [At-Taubah: 30].

Therefore, they initiated the tale. Out of His Wisdom, Allah made Aa'ishah (may Allah be pleased with her.) fall sick when they returned to Madeenah, so she was confined in her house. The Prophet would pay her visits, but she (may Allah be pleased with her.) did not observe what she used to see in him before. The Prophet would come around and say: 'How is she?' He would not say: how is she today? 'Hope she is better than yesterday' or similar statements. He would only utter this statement because the tale of the hypocrites has become widespread in Madeenah, and some believers were actually having two minds. The Prophet had no doubt in his wife, and he believed that Allah – the Mighty and Sublime, in His Wisdom, would not allow the denigration of His Prophet's matrimonial life.

The Prophet in never believed the rumour, but he was uncomfortable with the hullabaloo. After about a month, Aa'ishah (may Allah be pleased with her) came out. She went with her maternal aunt, Ummu Mistah bint Athathah, to answer the call of nature. There were no toilets in houses then, so they would go to the wasteland and search for a private place to relieve themselves.

Therefore, Aa'ishah (may Allah be pleased with her) went with her maternal aunt to answer the call of nature. Suddenly, Ummu Mistah stumbled and she voiced out: 'May Mistah become wretched'. Aa'ishah (may Allah be pleased with her) was surprised; how would she utter such statement about one of the Emigrants who participated in the Battle of *Badr*. So she said to her aunt: 'Why would you say

such a thing?' a word depicting loss and destruction. Then her aunt chronicled the tale of the slander, and informed her that Mistah was one of those who believed the fabrication. So Aa'ishah's ill health became aggravated, and she was crying incessantly day and night.

When the hypocrites have reached the crescendo, Allah revealed the following glorious verses: "Verily! Those who brought forth the slander (against 'Aishah (may Allah be pleased with her) the wife of the Prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you"

Subhanallah! We should not consider this slander and calumny as evil. Yes! You must not consider it as evil; rather it is good for you because it comes with purification from sin and advancement in ranks. Likewise, it necessitates a defence of the dignity of the Prophet and his matrimonial life, which is good.

"Unto every man among them will be paid that which he had earned of the sin", that is, everyone who spoke about the issue would have what he earned of sins.

"And as for him among them who had the greater share therein, his will be a great torment". That is, the most punished would be one who kindled the fire of this tribulation, and refuge is with Allah.

Then Allah - the Mighty and Sublime - continued until He said:

"When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great." [Noor: 15].

Moderation and piety dictate not talking in this case, and they ought to have asked themselves: Where was the source of the information? It emanated from the hypocrites, the worst liars among the slaves of Allah – the Mighty and Sublime.

The hypocrites are the worst liars; hence, lying is one of the signs of hypocrisy. Listen to Allah's Statement – the Mighty and Sublime:

"When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allah." This testimony comes with double emphasis.

"Allah knows that you are indeed His Messenger", truly you are His Messenger $\frac{1}{2}$, and with that, "And Allah bears witness that the hypocrites are liars indeed." [Munaafiqun: 1].

Which of these two avowals is superior? Is it their statement: "We bear witness that you are indeed the Messenger of Allah" or Allah's Statement: "And Allah bears witness that the hypocrites are liars indeed"? There is no doubt that Allah's statements are the most truthful. Thus, he bears witness that "The hypocrites are liars indeed" in their statement: "We bear witness that you are indeed the Messenger of Allah."

This calumny originated from the hypocrites led by Abdullah bin Ubayy ibn Saluul. However, this obnoxious being did not employ explicit statements in spreading it; he would come to the people say: 'Haven't you heard of what is being said about Aa'ishah; it is so-and-so'.

Some believers were explicit in their speech; among them were Mistah bin Uthaathah, Hassan bin Thaabit and Humnah bin Jahsh. They became embroiled in the matter because they were humans. Aboo Bakr (may Allah be pleased with him) vowed to terminate his support for Mistah, who was the son of his maternal aunt. He made this decision because of the Prophet $\frac{1}{2}$, not his daughter.

What did Allah – the Mighty and Sublime - say? He – the Mighty and Sublime - said:

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allah's Cause." [An-Noor: 22]. That is, they should not vow, and this was a reference to Aboo Bakr (may Allah be pleased with him).

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allah's Cause."

Who was referred to as a relative, poor and an Emigrant? This is Mistah. So it was not appropriate for people who were blessed with graces, such as Aboo Bakr (may Allah be pleased with him), to hold their hands from spending on their kinsmen, the poor and the Emigrants, even they made mistake in some matters.

"Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." [An-Noor: 22]. When this verse was revealed, Aboo Bakr (may Allah be pleased with him) said: 'Nay, we want Allah to forgive us,' so he restored his support for Mistah.

This is a great level of compliance regarding a person who said such about your daughter and even the Messenger of Allah **\$\mathscr{a}\$**. But Aboo Bakr (may Allah be pleased with him) complied in a great way.

So later the Prophet sordered that Mistah, Hassan and Hamnah be beaten; each of them got eighty lashes that became the punishment for the offence of accusation of adultery.

However, he did not order the beating of Abdullah bin Ubayy because he was an obnoxious being who was not explicit in his accusation. Moreover, the beating cleanse those punished of their sins, but Abdullah bin Ubayy is not entitled to cleansing because he is filthy, unclean and evil.

The important point is that *Al-Wara* dictates that one should not say anything except what he knows. And this reference which the author brought applies correctly to our time. How many are those who speak about the people in authority, the scholars and the students of knowledge without knowledge. And how many are those who speak about the good doers and those who possess wealth without knowledge.

So many people do not have sense of *Al-Wara*; a person relays whatever comes his way without establishing its veracity. Talking

about a person without knowledge is a form of injustice and transgression on such person. Indeed, when the Prophet * was asked about backbiting, he said: 'Your mentioning about your brother what he dislikes (you to mention about him)'. And they said: 'What if what I say is in my brother? He * said: 'If what you say is in him then you have backbitten him, and if it is not in him, you have slandered him'.

We ask Allah – the Mighty and Sublime - to guide your tongues and ours from lies and false statements, protect us from falling and overlook our errors.

He is indeed Bountiful and Generous.

Hadeeth 588

وَعَنِ النُّعْمَانِ بِنِ بَشِيرٍ رَضِيَ الله عَنْهُمَا قَال : سَمِعْتُ رَسُولَ الله عَنْهُمَا قَال : سَمِعْتُ رَسُولَ الله عَنْهُمَا مُشْتَبِهَاتٌ لا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، ألا! وَإِنَّ لِكُلِّ مَلِكٍ حِمىً، ألا! وَإِنَّ حِمَى الله مَحَارِمُهُ، ألا! وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَوَيَاهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ: ألا! وَهِي الْقَلْبُ» متفقٌ عَلَيه. وَرَوَيَاهُ مِنْ طُرُقِ بِأَلْفَاظٍ مُتَقَارِبَةٍ.

An-Nu'man bin Bashir reported: Messenger of Allah said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king);

he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) reported in his Book, Riyaad us-Saaliheen, from Nu'man bin Basheer on the authority of his father, Basheer bin Sa'd, that the Prophet *said: 'What is lawful is clear and what is unlawful is clear, but between them are certain doubtful matters which many people do not know'.

So the Prophet **s** classified the matters into three: the evidently lawful, the evidently unlawful and the doubtful.

An example of the evidently lawful is beef, and an example of the evidently unlawful is the prohibition of consuming carcass, blood, swine and similar things.

Everything in the Qur'an with the statement 'it is permissible' is of course *Halal*; and everything with the declaration 'forbidden for you' is *Haram*. Thus Allah's Statement – the Mighty and Sublime: "Whereas Allah has permitted trading" [Baqarah: 275] is an example of the plainly lawful; and His statement – the Mighty and Sublime: "and forbidden Ribâ (usury)" [Baqarah: 275], is an example of the undoubtedly unlawful.

And there are some doubtful matters, issues not clear to people, with numerous factors responsible for the abstruseness. A case in point is individuals considering the evidence for such action as not authentic; that is, they doubt if it is truly from the Messenger of Allah Even if it is authentic, its essence may be queried: does it connote a certain sense or another? Even if it points to a precise thing, it may still be doubtful: is it regulating a broad narration or otherwise? Alternatively, is it restricting the absolute? And even if this is clear, it

may still be doubtful: is the ruling subsisting or abrogated?

The important point is that the roots of doubt are numerous. Then, what is the solution to these doubts? The answer is that the Prophet had explained the way out; he said: 'Whoever guards against the doubtful things, keeps his religion and dignity safe'. That is, whoever leaves doubtful things for what is clear is free of blame in his Religion and honour.

"...he has freed his religion" by protecting it from the prohibitions; "and his honour", that is, he is secured from people's speech regarding it since he would have become the subject of discussion if he had fallen into the doubtful matter as it would have been the case if he had performed a clear prohibition.

Then the Prophet set a parable of a shepherd tending a herd of sheep, camel or cattle who rears his animal around a prohibited area' which another person delineated so that none would rear his animals there. However, it is known that the pasture of such demarcated space will be superior since none has been allowed to graze his herd there. Thus, it is feared for a shepherd who rears his animals around a prohibited place that he will fall into the reserved area, because when the cattle see greener pasture and plenty grass, they may go after it. Hence, the shepherd needs to be very careful in that situation.

And if one ponders very well, as one is wont to forget, the animals may stray into the prohibited grazing land. 'Like a shepherd who grazes around a prohibited area, he is likely going to stray into the prohibited area'.

Then the Prophet said: 'Mind you, every king has a protected pasture'. The Prophet might have said that in order to permit a protected pasture for a king. That is, a king can have a designated zone with abundant pasture for the cattle of the Muslims – the ones in the treasury, like the camel for *Zakat*, the horses for *Jihad*, and similar ones.

As for his private possessions, then it is not permissible; it is *Haram* for him to do so. Nobody is allowed to have an exclusive right to a

reserved area such that it is out of bound to other Muslims; this is not permissible for anyone as it is *Haram*. The Prophet # had said: 'Muslims share these three things: water, pasture and fire' (1).

Therefore, it is not permissible for anyone to delineate a pasture for himself; he puts barbed wire around it and his soldiers prevent people from bringing their cattle there. He is regarded as having usurped the place, though he might not have done so in the absolute sense, but he has prevented others from a communal right, as this land is not a private possession of anyone; therefore, his action is not permissible. Hence, scholars have said that it is permissible for the Muslim leader to apportion a reserved ley for animals of the Muslims provided this does not harm others.

So the Prophet's statement **%**: 'Mind you, every king has a protected pasture' could mean that he was permitting it. If it were like that, it will mean that the king is protecting the animals of the Muslims, like the horses for *Jihâd*, camel from *Zakat*, and similar creatures.

However, it might mean that he was only informing of what was happening at the time without authorising the practice. The Prophet might inform of what is happening or what will happen but it does not mean he is in support of such action. For example, the Prophet informed that we would follow the practice of the Jews and the Christians. He said: 'Verily you will follow the practice of those before you little by little until if they enter the hole of a *dabb*-lizard you will follow them'(2). They said: 'O Messenger of Allah, (you mean) the Jews and the Christians? Then he said: 'Then who (else?)'. Does this imply he permits this? No; rather, it is a warning (against it).

Anyway, a king may have a protected pasture, justly or unjustly, and when shepherds come there with their cattle – around this flourishing pasture –they may not have the power of control over these cattle.

Then he said: 'And Allah's Reserved Area is what He has prohibited'. Allah - the Mighty and Sublime - has surrounded the

Aboo Dawood reported it in the Book of Transactions no: (3488)

² Al-Bukhaari reported it in the Book of Holding unto the Sunnah no: (7320); and Muslim reported it in the Book of Knowledge no: (2669)

Sharee'ah with a palisade of justice; He has forbade every prohibited thing that can bring harm to humans in their Religion and worldly life. Hence, if there exists a thing such that every soul craves for it, Allah – the Mighty and Sublime - will block it.

Let us take unlawful sexual intercourse as a case study, and we seek refuge with Allah from it. The cause of unlawful sexual intercourse is usually strong sexual desire and weak Faith, and the soul and the natural instinct of man call to it. Hence, Allah – the Mighty and Sublime – erects a barrier around it so that people would refrain from it; He – the Mighty and Sublime - said: "And come not near to the unlawful sexual intercourse" [Al-Israa: 32].

He – the Mighty and Sublime - did not say: 'Do not commit unlawful sexual intercourse' but He said: "And come not near to the unlawful sexual intercourse" this encompasses all the means that can lead to unlawful sexual intercourse such as looking, touching and talking with the opposite sex.

So also, Allah has prohibited *Riba* because the souls desire it due to the superficial benefits contained in it and He – the Mighty and Sublime - forbade all means that could lead to it. Thus, He – the Mighty and Sublime - prohibited every transaction that resembles *Riba*.

This is how Allah – the Mighty and Sublime - has placed a barrier around all prohibitions to prevent people from coming near them.

Then he said: 'Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy and if it is corrupt, the whole body is corrupt. Verily it is the heart.'

'Mudghah' – is a small piece of flesh comparable to what a man can chew at once; it is small but of profound quality. It controls the affairs of the body; 'if it is healthy, the whole body is healthy and if it is corrupt, the whole body is corrupt.' The eye, nose, tongue, hand, leg, liver or any other part of the body does not control this, but the heart. Hence, the Messenger of Allah ## used to say: 'O Allah that changes the hearts, make our hearts firm on Your Religion; O Allah

that controls the hearts, direct our hearts to Your obedience'(1).

Thus, the entire human system revolves round the heart, in virtue or corruption. Therefore, it is important for you to take care of your heart by purifying it. There is no blame if the outward deeds are good but the focal point is refining the heart. Allah – the Mighty and Sublime - says about the hypocrites:

"And when you look at them, their bodies please you; and when they speak, you listen to their words" [Al-Munaafiqun: 4]. That is, out of their excellent outward postures, and the good things which their limbs do; when they say anything you will want to listen to them because of its beauty, but their hearts are corrupt:

"They are as blocks of wood propped up" [Al-Munaafiqun: 4]. There is no goodness in it.

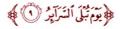
Therefore, you must strive to make your heart virtuous. Check your heart; does it contain any form of *Shirk*? Is there any element of hatred for what Allah – the Mighty and Sublime - has revealed in it? Does it contain hatred for the pious slaves of Allah – the Mighty and Sublime? Does it hold an element of affection for the disbelievers? Does it contain a form of support for the disbelievers? Does it house envy, rancour, malice or similar great diseases that affect the hearts? You should purify your heart from these and improve it; verily the whole body depends on it.

"Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected). And that which is in the breasts (of men) shall be made known. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds)." [Al-Aadiyaat: 9-11].

¹ Muslim reported it in the Book of Predestination no: (2654)

That is the Day of Resurrection, and the knowledge of what is within. Actions are based on the obvious in this world; we are concerned with what is apparent from people's deeds. However, the concealed shall be considered on the Day of Resurrection, we beseech Allah to improve your hearts and our hearts.

Allah - the Mighty and Sublime - says:



"The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth)." [Taariq: 9].

All the secrets will be laid bare; the Faith of the believer will be made open and the hypocrisy of a hypocrite will be made plain, we seek refuge with Allah.

Therefore, my brother, you should cleanse your heart; do not hate the *Sharee'ah* of Allah or the pious slaves of Allah, do not detest any aspect of what Allah – the Mighty and Sublime - has revealed, as this would be tantamount to disbelief in Allah. I ask Allah – the Mighty and Sublime – to grant you and us guidance, success and piety.

Hadeeth 590 and 591

وَعَنِ النَّوَّاسِ بِنِ سَمعانَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ فَال: «الْبِرُّ عَلَيْهِ حُسنُ الْخُلُقِ، وَالإِثمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ» رَوَاهُ مسلم.

An-Nawwas bin Sam'an streported: The Prophet staid, "Piety is good manner, and sin is that which creates doubt and you do not like people to know of it." [Muslim]

وَعَنْ وابِصةَ بن معبدٍ رَضِيَ الله عَنْهُ قَال: أَتَيْتُ رَسُولَ الله ﷺ فَقَالَ:

«جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟» قُلْت: نَعَمْ، فَقَالَ: «اسْتَفْتِ قَلْبَكَ، الْبِرُّ: مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسِ الطَّمَأَنَّتْ إِلَيْهِ الْقَلْبُ، والإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ في الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ» حَديثٌ حسنٌ، رَوَاهُ أَحْمَدُ، وَالدَّارِميُّ فِي مُسْنَدَيْهما.

Wabisah bin Ma'bad reported: I went to Messenger of Allah and he asked me, "Have you come to inquire about piety?" I replied in the affirmative. Then he said, "Ask your heart regarding it. Piety is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again." [Ahmad and Ad-Darmi]

Commentary

The author (may Allah shower blessings on him) mentioned the *Hadeeth* of An-Nawaas bin Sam'aan in his book, *Riyaad us-Saaliheen* under the chapter of leading an abstemious life and avoiding what is doubtful. He reported that the Prophet *said: 'Piety is good manner, and sin is that which creates doubt and you do not like people to know of it'.

His words *****: 'Piety is good manner' means that good manner is an aspect of piety as mentioned by Allah– the Mighty and Sublime:

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety);" [Al-Maidah: 2].

Good manner comes into play in acts of worship to Allah– the Mighty and Sublime - and dealings with the slaves of Allah– the Mighty and Sublime.

In acts of worship, good manner implies that one should accept the

commandments of Allah– the Mighty and Sublime - with submission of the hearts and tranquillity of the soul, such that one will carry out the injunctions in the best manner without wavering, without exercising any doubt or showing displeasure. Thus, he readily observes the Prayer with the congregation, performs the Ablution even when it is cold, gives Zakat, fast in Ramadan and travel for Hajj without bitterness in his heart.

In dealing with people, he should be good to his parents, join ties of kinship, be good to his neighbours, and enjoin others to be good when dealing with people. He does that happily without seeing any difficulty in that, and does not get bored of doing it. Thus when you see yourself doing this, know that you are one of the righteous.

As for the sin, he hesitates and he is unconvinced of doing a particular thing; his mind is not at rest. However, this applies to the person whose heart is in tranquillity and is pleased with the *Sharee'ah* of Allah– the Mighty and Sublime.

As for the sinners and the transgressors, they do not feel bad when committing sins. You will see one of them happily committing evil, we seek refuge with Allah; he does not show any concern for the sins he is committing. However, a righteous person whom has been guided to what is right is he that will show concern for the sin he is committing when he is doing it, he will not have a rest of mind about it, and the sin will continue to trouble his mind. Then that is sin.

What a man is expected to do is to quit sinning; he should leave it for what is more pleasing to his heart without feeling any difficulty. This is al-Wara. Hence, the Prophet said: 'Even if people pronounce it lawful and give you verdicts on it (that there is nothing wrong with the act)'. Even if a Mufti passes a Fatwa permitting the act for you, but your heart is not at rest, then leave it; this is from righteousness and goodness.

Even if you know there is a disease emanating from the Devil, which causes doubt and wavering in your heart, towards what Allahthe Mighty, and Sublime - has made lawful for you, do not consider the influence of Shaytaan. The Prophet ## had only spoken about

people whose hearts are free of maladies; that is, when the person concerned does not have any disease in his heart. Hence, piety is what the heart tends towards, and sin is what troubles your heart and you hate people to know.

Allah alone grants success.

Hadeeth 592 and 593

وَعَنْ أَبِي سِرْوَعَةَ - بِكَسْرِ السّينِ الْمُهْمَلَةِ وَفَتْحِهَا - عُقْبَةَ بن الْحَارِثِ رَضِيَ الله عَنْهُ أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهابِ ابنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: رَضِيَ الله عَنْهُ أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهابِ ابنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتِنِي وَلا أَخْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ الله بِللَّمَدِينَةِ، فَسَأَلَهُ، وَقَالَ رَسُولُ الله بِللَّمِ بِالْمَدِينَةِ، فَسَأَلَهُ، فَقَالَ رَسُولُ الله بِللَّمِ الله عَلْمَ وَقَدْ قِيلَ؟!» فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ. رَوَاهُ الْبُخَارِي.

'Uqbah bin Al-Harith reported that he had married a daughter of Abu Ihab bin 'Aziz and a woman came to him and said she had suckled both 'Uqbah and the woman whom he had married, to which he replied: "I am not aware that you suckled me, and you did not inform me." So he ('Uqbah) rode to Messenger of Allah in Al-Madinah and put the matter before him. The Messenger of Allah said, "How can you continue (to be her husband) after what you have been told?" 'Uqbah therefore divorced her and she married another man. [Al-Bukhari]

وَعَنِ الْحَسَنِ بن عَليٍّ رَضِيَ الله عَنْهُمَا، قَال: حَفِظْتُ مِنْ رَسُولِ الله ﷺ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحيح .

Hasan bin 'Ali reported: I have retained these words of Messenger of Allah , "Leave what causes you doubt and turn to what does not cause you doubt." [At-Tirmidhi]

Commentary

The author (may Allah be pleased with him) mentioned these two *Hadeeths* under the chapter of leading an abstemious life and quitting the doubtful things in his book, *Riyaad us-Saaliheen*. The first one is regarding suckling (by a foster mother): the *Hadeeth* of Uqbah, and the second about the doubtful matters, the *Hadeeth* of al-Hassan bin Alee bn Abee Taalib, may Allah be pleased with all of them.

As for the first one, Uqbah married a woman who was a daughter of Aboo Ihaab. Thereafter, a woman came and said: 'I suckled Uqbah and the woman he married'; that is, he was her foster-brother, which made marriage between them illegal just as blood relationship would have prevented marriage between them. This is based on the statement of the Messenger of Allah **%:** 'Fosterage makes unlawful what kinship makes unlawful'(1), but two conditions must be met before fosterage can make marriage unlawful:

The First Condition: The milk suckled is human milk; thus if two kids share in feeding on goat, cow or camel milk, that does not make them foster siblings. The suckling must have been from human as Allah– the Mighty and Sublime - has said:



"Your foster mother who gave you suck" [An-Nisaa: 23].

The Second Condition: It should be at least five suckling, it will not be given consideration if it is less than five and it will have no effect. Thus if a woman sucks a baby four times for four days while the baby derives satisfaction after each suckling, that does not make the baby

¹ Al-Bukhaari reported it in the Book of Witnesses no: (2645); and Muslim reported it in the Book of Fosterage no: (1447)

a foster-baby of the woman as it must be five. However, if she suckles the baby five times, even if the baby does not derive satisfaction, the baby becomes a foster-child of the woman, and such a suckling makes the baby illegal for the woman in marriage.

The Third Condition: It should take place before weaning; that is, before the age of two when the baby is expected to be weaned. If the suckling is after weaning, an adult for example, then it will be of no effect. For instance, if a baby is five or ten years old and a woman suckles him five times, the baby will not become her foster child because the suckling has taken place after weaning of the baby.

If these three conditions are satisfied, the prohibition covers the foster child and his offspring alone, it does not encompass his brothers, father or mother but only him and his offspring. Thus, it is permissible for a brother of a foster child to marry his sibling's foster sister or foster mother, because there is no relationship between them; the prohibition is limited to the foster-child and his offspring.

As for his fathers and mothers, brothers, uncles, their sons and daughters, the fosterage has no effect on them, whether they are older than he is or younger. As for the common belief among the people that his younger sibling will be affected by such fosterage, this is baseless.

Some people do say when a woman suckles a child, he and his younger brothers become her children; this is not correct. Rather, his brothers, younger or older, are not affected in anyway by the fosterage.

Then the *Hadeeth* of Hassan bin Alee bn Abee Taalib in which he heard some exquisite and valuable words from the Messenger of Allah , which he memorised. These words have given birth to a principle under the theme, *al-Wara*, and this is: '*Leave what causes doubt in you*, *and turn to what does not cause doubt in you*'. That is, quit that which causes doubt in your mind, leave it, and do not do anything except what you are sure of, or what is more preponderant in your mind, if it has to do with issues in which opinions can be considered.

Therefore, leave anything you doubt. This is one of the principles regulating the concept of *Wara*. Hence, the Prophet **# did not eat a**

date-fruit he saw by the roadside, he said: 'Had it not been that I fear lest it is from Sadaqah, I would have eaten it'(1). So this comes under the Hadeeth: 'Leave what causes doubt in you, and turn to what does not cause doubt in you'. For instance, you got a certain amount from a contract you entered into with someone, but you are not sure of your right to it, you should leave that because of the doubt. In addition, you should give it out as a charity if your partner too will not accept it thereby freeing yourself from all forms of inequities that may result from taking it. Likewise, you may bestow it as charity with a condition such as you saying: 'O Allah, count this as part of my good deeds if you know that this money is mine, and I have freed myself from punishment that could arise from it if it is not mine'.

Importantly, this is a great Hadeeth with respect to rigorous self-denial and active self-restraint: 'Leave what causes doubt in you, and turn to what does not cause doubt in you'. Therefore, abandon whatever you suspect for that which your heart does not suffer any form of hesitation.

Hadeeth 594

وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا، قَالَتْ: كَانَ لأَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ الله عَنْهُ، غُلامٌ يُخْرِجُ لَهُ الْخَرَاجَ وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَيْءٍ، فَأَكَلَ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَيْءٍ، فَأَكَلَ مِنْهُ أَبُو بَكْرٍ، فَقَالَ لَهُ الْغُلامُ: تَدْرِي مَا هذَا؟ فَقَالَ لَهُ الْغُلامُ: تَدْرِي مَا هذَا؟ فَقَالَ أَبُو بَكْرٍ: وَمَا هُوَ؟ قَالَ: كُنْتُ تَكَهَّنْتُ لإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا أُحْسِنُ الْكَهَانَةَ إِلاَّ أَنِّي خَدَعْتُهُ، فَلَقِيَنِي، فَأَعْطَانِي بِذلِكَ، هذَا الَّذِي أَكَلْتَ الْكَهَانَةَ إِلاَّ أَنِّي خَدَعْتُهُ، فَلَقِيَنِي، فَأَعْطَانِي بِذلِكَ، هذَا الَّذِي أَكَلْتَ مِنْهُ، فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ. رَوَاهُ الْبُخَارِي

'Aishah & reported: Abu Bakr & had a slave who brought him his earnings and Abu Bakr & would eat from it. One day

¹ Al-Bukhaari reported it in the Book of Item-Found no: (2431); and Muslim reported it in the Book of Zakat no: (1071)

he brought him something and when Abu Bakr had eaten some of it, the slave asked him whether he knew where he had got that (food) from, Abu Bakr asked what it was, and he replied: I acted as a soothsayer for a man in the pre-Islamic period, and not being good at it, I deceived him; today he met me and he rewarded me for that soothsaying what you have eaten. Abu Bakr put his hand in his mouth and vomited up all that he had eaten. [Al-Bukhari]

Commentary

The *Haafidh*, An-Nawawee (may Allah shower blessings on him), mentioned the *Hadeeth* of Aa'ishah (may Allah be pleased with her) in his book, *Riyaad us-Saaliheen*, under the chapter of leading an abstemious life and quitting doubtful matters. She narrated that Aboo Bakr (may Allah be pleased with him) had a domestic help whom he allowed to earn a living. That is, he would asked him to work for him on the condition that the boy would render a certain percentage of the earning to Aboo Bakr (may Allah be pleased with him) and the boy would keep the remnant.

This form of arrangement, *Al-Mukhaarajah*, between a master and his slave is permissible because a slave is a possession of his master, so whatever he owns belongs to the master, whether the master has obliged him to do that or not.

The advantage of *Mukhaarajah* is that when a slave completes his daily routine, he has rendered his everyday duty to his master, he may go about doing nothing, in search of knowledge, rest in his house or continue to work in order to make extra profit.

As for the employee hired by a person to work for him in another country with a condition that he must bring him a specified amount at regular intervals, such contract is forbidden, unjust, void and against the law of the land. Hence, it is not right for the employer to take a penny from such arrangement. The reason for this is that the worker might have laboured hard, but was unable to reach the target set by

his employer, and he might not even achieve anything. Hence, this will be injustice.

However, slaves are for all intents and purposes owned by their masters, so their wealth and possessions are for the masters.

Thus, this slave used to work while also serving Aboo Bakr (may Allah be pleased with him) every day. On a particular day, this boy brought a piece of food to Aboo Bakr who ate it. Then the boy said: 'Do you know where it came from?' Aboo Bakr (may Allah be pleased with him) asked him to inform him and the boy said: 'It was the fee of a soothsaying act that I did for a man when I was in *Jaahiliyyah*; it was not that I was perfect at divination, but I hoodwinked the man. He now saw me and gave me the charge for it'.

The profit made from divination is forbidden, whether the soothsayer is good at it or a trickster because the Prophet ## had forbidden 'the sweet gains from divination'(1).

So when the boy narrated this story to Aboo Bakr (may Allah be pleased with him), he forced himself to vomit all he had eaten by dipping his hand into his mouth. Why did he do so? So that his belly would not consume what was prohibited. This boy's wealth was forbidden because it was gotten from a forbidden source. The Prophet had said: 'Verily, when Allah declares a thing to be Haram, He declares its profit to be Haram too'.

Therefore, the profit accrued from an illegal act is also illegal. A case in point is the rent from the barbershops where the barbers shave beards for people. This rent is prohibited for the shop owner to collect, because it arises from a prohibited business.

Another example is letting houses to banks in some places; leasing structures to bank for their banking activities is forbidden as most of the transactions are based on *Riba*. If you see any bank engaging only in legitimate business, know that that is against the very principle banks were set up because the basis of setting up the modern day banks is *Riba*. Therefore, the rent a man gets bank for letting his house

¹ Al-Bukhaari reported it in the Book of Transactions no: (2237); and Muslim reported it in the Book of Share-tenancy no: (1567)

or shop to a bank engaging in *Riba* transactions is prohibited; it is not lawful for the owner of the house or shop.

So also is leasing a house to a person who sells destructive and licentious magazines that stand in opposition to the *Sharee'ah* and affect people's ideology; it is not permissible to lease houses to people who sell this sort of magazines. Allah – the most High - says:

"But do not help one another in sin and transgression" [Al-Maidah: 2].

Leasing spaces to such people is helping them. The Prophet $\frac{1}{2}$ said: 'Verily, when Allah declares a thing to be Haram, He declares its profit to be Haram too'(1).

There is evidence of Aboo Bakr's (may Allah be pleased with him) great sense of abstemiousness in this Hadeeth. He ought to have this kind of a quality because he was the first caliph for this *Ummah* after the Prophet . Hence, *Ahlus-Sunnah Wal-Jama'ah* will say Aboo Bakr (may Allah be pleased with him) is the best of men in this *Ummah* because he was the first caliph.

Also, the Prophet # addressed the people during his terminal illness: 'Verily, among the most trustworthy people to me with his person and wealth is Aboo Bakr'. Then he said: 'If I were to take anybody as an intimate friend in this Ummah, I would take Aboo Bakr; but the brotherhood of Islam is greater'(2).

And the narrations regarding the superiority of Aboo Bakr (may Allah be pleased with him) are numerous. In fact, the Leader of the Believers, Alee bn Abee Taalib (may Allah be pleased with him), the truthful, just and fair, used to say on the pulpit at *Kufah*, as it has been variously reported from him, that: 'The best of this Ummah after

¹ Aboo Dawood reported it in the Book of Transactions no: (3488)

² Al-Bukhaari reported it in the Book of Salat no: (467)

its Prophet is Aboo Bakr then Umar'. This was what he used to say, (may Allah be pleased with him). Once, he said: 'None will be brought before me who rate me above Aboo Bakr and Umar except that I will beat him in a manner comparable to someone guilty of accusing a person of adultery'. This was out of his humility and stating the fact.

Moreover, this entails a clear refutation of the Rawaafid's position that Alee is superior to Aboo Bakr and Umar, may Allah be pleased with both of them. In fact some of them used to rate Alee over the Messenger of Allah by saying: 'Alee is superior to Muhammad and was more entitled to Messengership, but Jibreel betrayed the trust by giving the right of messengership to Muhammad'. There is no doubt that these people are on clear misguidance, we beseech Allah for safety and ask Him to guide them and us.

The important point is that Aboo Bakr (may Allah be pleased with him) had this sense of asceticism such that when he finished eating what he later realised was forbidden, he forced it out of his belly so that he would not be nourished by it.

Allah Alone grants success.

Hadeeth 595 and 596

وَعَنْ نَافِع؛ أَنَّ عُمَرَ بِنَ الْخَطَّابِ رَضِيَ الله عَنْهُ، كَانَ فَرَضَ لِلْمُهَاجِرِينَ الْأَوَّلِينَ أَرْبَعَةَ آلافٍ وَفَرَضَ لابنِهِ ثلاثةَ آلافٍ وَخَمسمائة، فقيل له: هُوَ مِنَ الْمُهَاجِرِينَ فَلِمَ نَقَصْتَهُ؟ فَقَالَ: إِنَّمَا هَاجَرَ بِهِ أَبُوهُ. يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِهِ أَبُوهُ. يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ. رَوَاهُ الْبُخَارِيُّ .

Nafi' reported: 'Umar bin Al-Khattab fixed the payment amounting to four thousand dirhams for each of the early Emigrants, but for his son, he fixed only three thousand five hundred. He was asked: "He is also an (early) Emigrant, why

have you fixed a lesser sum for him?" He said: "It was his father who took him along with him. He is not like one who emigrated by himself." [Al-Bukhari]

'Atiyyah bin 'Urwah As-Sa'di reported: Messenger of Allah said, "No one will attain complete righteousness until he abandons (certain) unobjectionable (but doubtful) things so as to remain on his guard against something objectionable." [At-Tirmidhi]

Commentary

The author (may Allah shower blessings on him) mentioned the hadeeth of Naafi' from Abdullah bin Umar under the chapter of leading an abstemious life and quitting the doubtful matters in the book, Riyaad us-Saaliheen. He narrated that the Leader of the Believers, Umar bin Al-Khattab apportioned the benefit for each person from the public treasury, thus he allotted four hundred dirhams to the early Muhaajiroon, but fixed three hundred and fifty dirhams to his son, Abdullah.

Umar's son, Abdullah, was a *Muhâjir*, but he removed fifty from his remuneration unlike what the other *Muhaajiroon* were collecting. He was asked his reason for reducing Abdullah's share although he was one of the *Muhaajiroon*. He replied: 'He only migrated with his father, not by himself; and he who migrated himself is not like he whose father brought him on migration'. This shows Umar's great sense of rigorous self-denial and active self-restraint.

This is how whoever has been made a leader over the Muslims should do; he should not draw any of his relatives too close because of kinship, a rich man because of his wealth or a poor man because of his poverty. He should place each person in his or her appropriate position for this is justice and abstemiousness. In addition, Abdullah bin Umar (may Allah be pleased with him) never said: 'My father, I am a *Muhâjir*, if I had wished I could have remained in Makkah', rather, he accepted what his father apportioned to him.

As for the last *Hadeeth* in this chapter, the Prophet said: 'A slave will not attain complete righteousness until he abandons what is not objectionable for falling into what is objectionable'. In this case, the permissible muddles up with the impermissible, and it is not easy to pick what is right, so it is from complete faith and piety to leave the permissible out of fear of falling into the impermissible.

This subject is important; the people of knowledge have said that when the permissible becomes mixed with the impermissible, both should be avoided. This is because quitting the prohibited is mandatory, but this will not be complete until the permissible is also avoided in this case and if an obligation cannot be achieved except by a means, then the means becomes obligatory.

However, if the circumstance necessitates him choosing one of the two, then he should act on the preponderant. For instance, his food mixes up with another person's and he needs to eat, in this situation, he should pick what appears to him as his food.

Allah Alone grants success.

Desirability of seclusion at times of corruption committed by the people of the world

Hadeeth 597, 598 and 599

وَعَنْ سَعد بن أَبِي وَقَّاص رَضِيَ الله عَنْهُ، قَال: سَمِعْتُ رَسُولَ الله عِيْ

Sa'd bin Abu Waqqas & reported: Messenger of Allah said, "Allah loves a slave who is pious, free of all wants and the unnoticed." [Muslim]

وَعَنْ أَبِي سَعِيد الْخُدرِيِّ رَضِيَ الله عَنْهُ قَال: قَالَ رَجُلِّ: أَيُّ النَّاسِ أَفْضَلُ يَا رَسُولَ الله؟ قَال: «مُؤْمِنٌ مُجَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ الله» قَال: ثُمَّ مَن؟ قَال: «ثم رَجُلٌ مُعْتَزِلٌ فِي شِعْبِ مِنَ الشِّعَابِ يَعْبُدُ رَبَّهُ».

Abu Sa'id Al-Khudri reported: Someone asked Messenger of Allah : "Who is the best man?" He () answered, "A believer who strives in the Cause of Allah with his life and his wealth." The man asked: "Who is the next?" He said, "One who retires into a narrow valley and worships his Rubb."

وَعَنْهُ قَالَ: قَال رَسُولُ الله ﷺ: "يُوشِكُ أَنْ يَكُونَ خَيْرَ مَال الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الجِبَالِ، وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ» رَوَاهُ الْبُخَارِي .

Abu Sa'id Al-Khudri reported: Messenger of Allah said, "The best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall (pastures) so as to safeguard with his faith from tribulation." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) stated in the book, *Riyaad us-Saaliheen*: The Chapter of Desirability of Seclusion at times of Corruption Committed by the People of the World, and what is similar to that.

You must know that the best person is a believer that lives with the people and exercises patience on their harm. He is better than a believer who does not live with them and does not patiently bear their harm. Nevertheless, there are instances when it will be more desirable for one to withdraw himself from people than to mix with them. If a person fears tribulation for himself; for instance, if one is in a country where the government wants the people to forsake their religion, or wants the people to support an innovation (in the *Deen*). In addition, if he is in a place where sin is the order of the day or where he fears falling into prohibitions and similar instances, then seclusion may be the best option.

Hence, one must leave a Land of Disbelief for a Land of Islam, and migrates from a land of evil to a righteous country.

Another reason for moving into seclusion is a negative change in the condition of the people. Thus, it has been authentically reported from the Prophet ## that: 'Perhaps the best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall, so as to safeguard his faith from tribulation'.

So this is the distinction; seclusion becomes desirable if there is evil and tribulation in mixing with people. Otherwise, the basic principle is that mixing with people is better. In doing this, he can command them to do good and forbid them from evil, he can call them to the truth and explain the Sunnah to them. This is best.

However, if he cannot extend his forbearance in the face of tribulation, then that he isolates himself from people is better even it implies moving his worship to mountaintop or valleys.

Then the Prophet # explained the excellence of a person whom Allah– the Mighty and Sublime - loves, he # said: 'Allah loves a slave who is pious, free of all wants and the unnoticed'.

'At-Taqiyy' - the one that fears Allah - the Mighty and Sublime

- such that he carries out Allah's orders and turns away from His prohibitions. He carries out His commandments such as observing the Prayer in congregation, disbursing the Zakat to those entitled to it, observing the fast of Ramadan, going on Hajj, being dutiful to parents, joining ties of kinship, doing good to the orphans and all other forms of good deeds.

'Al-Ghaniyy' – the one that makes himself independent of people, he is contented with what Allah – the Mighty and Sublime - has given him. He will not ask from people nor show himself to them as downtrodden; rather, he is free from people, he knows himself, he is satisfied with his Lord – the Mighty and Sublime, and he will not turn to anyone.

'Al-Khafiyy' – the one that does not make himself known; he is not bothered about people, even his children, knowing him or talking about him. You will always see him moving between his house and the mosque, the houses of his brothers and relatives unnoticed; he conceals himself.

Nonetheless, this does not mean a person should remain in his house without teaching anyone if Allah– the Mighty and Sublime – has granted him knowledge. Such person is only feigning piety. It is better for him to teach people than sit in his house without people benefitting from his knowledge or sit at home without people benefitting from his wealth.

However, if the matter is between the urge to make himself known and noticed and the urge to hide himself, then he should conceal himself. Then, if there is no way for him but to make himself known, let him make himself acknowledged; this is among whom Allah– the Mighty and Sublime - loves.

There is an encouragement for one to conceal himself, make himself independent of people but from Allah– the Mighty and Sublime, fear his Lord– the Mighty and Sublime - so that he can worship Him– the Mighty and Sublime - in harmony and goodness.

Hadeeth 600 and 601

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ اللهِ قَال: «مَا بَعَثَ الله نَبِيًّا إِلاَّ رَعَى الْغَنَمَ» فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ قَالَ: «نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لِإهْلِ مَكَّةَ» رَوَاهُ الْبُخَارِي .

Abu Hurairah reported: Messenger of Allah said, "Every Prophet has tended sheep". He was asked: "And did you?" He replied, "Yes, I tended them for a few carats for the Makkans." [Al-Bukhari]

وَعَنْهُ عَنْ رَسُولِ الله عِلَى آَنَهُ قَال: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ الله، يَطِيرُ عَلَى مَتْنِه، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً، طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ، أَوْ الْمَوْتَ مَظَانَه، أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هِذِهِ الشَّعَفِ، أَوْ بَطْنِ وَادٍ مِنْ هِذِهِ الأَوْدِيَةِ، يُقِيمُ الصَّلاة، وَيُؤْتِي الزَّكَاة، وَيَعْبُد رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إلاَّ فِي خَيْرٍ وَوَاهُ مسلم.

Abu Hurairah reported: Messenger of Allah said, "The best of people is a man who is holding his horse's rein in the way of Allah (in Jihad) and is galloping towards the place wherever he hears a call for war or detects a note of danger; he goes on proceeding, seeking martyrdom or death wherever it is expected. And a man who retires with some sheep in a mountainside or a valley. He performs Salat regularly and pays the Zakat, continues worshipping his Rubb, till death overtakes him. He does not interfere in the affairs of the people except for betterment." [Muslim]

Commentary

These two *Hadeeths* are under the chapter of seclusion from people in times of fear of tribulation. The first *Hadeeth* is on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'Allah has not raised any prophet except that he tended sheep'. That is, there was no prophet whom Allah – the Mighty and Sublime - sent to His slaves except that he watched over sheep. They said: 'And you?' He replied: 'Yes, I tended them for a few carats from the people of Makkah'.

The scholars explained that one will learn the manner of looking after people and guiding them to what is good for them from tending sheep. This is because the shepherd will occasionally lead the herd to a good grazing land and at times to inferior pastures, and sometimes to a land completely different from the above-mentioned lands. Besides, he may not even take them out for grazing and he may keep them inactive at other times. The Prophet guided this *Ummah* to what is good of knowledge, guidance and illumination as the shepherd who has good knowledge of superior grazing lands and good sense will take his flock to good spots— where the sheep will have their fill of pasture and drink.

The sheep was selected because shepherds are generally benevolent, gentle and laidback unlike cameleers who are usually harsh and wicked because what they rear is also harsh and wicked. Therefore, Allah– the Mighty and Sublime - chose the sheep for His messengers to rear in order to learn how to look after people.

So the Prophet # tended sheep for some people of Makkah for some carats while Musa (tended them as a bride-price for the daughter of that native of Madyan. Thus, he said:

"He said: "I intend to wed one of these two daughters of mine

to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you." [Al-Qasas: 27].

Likewise, the second Hadeeth also contains evidence that seclusion may be good. A man will take hold of the bridle of his horse and bolt towards a place where he has heard the call to *Jihad*. In so doing, he will be far away from those people guarding the frontiers of the Muslims; he is concerned about Jihad. Although he is far from people but on a high state of alert for mobilisation for Jihad such that every time he hears the call, he will ride on his horse and gallop to where the call has emanated; that is, he will go there swiftly.

So also is he who is in a place within the valleys or the mountaintops, secluded from people, worshipping Allah– the Mighty and Sublime; he is not among the people except as a person who is full of goodness, then this is good.

All the same, we have earlier mentioned that all these narrations are to be understood as referring to when there is evil and tribulation in mixing with people. However, if such does not exist, a believer who mixes with people and patiently bears their harms is better than the one who does not mix with them and does not experience patience due to their harm.

Modesty and courtesy towards the believers

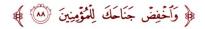
Commentary

Imam Nawawee (may Allah shower blessings on him) said in the book, *Riyaad us-Saaliheen*: The Chapter of Modesty and Courtesy to the Believers.

'At-Tawaddu' - Modesty is the opposite of arrogance; that is, that none should pride himself over the other because of either

knowledge, lineage, wealth, nobility, leadership, deputyship, or other things. Rather he must lower his wings before the believers; that he should humble himself before them as the best of creation in the sight of Allah, Muhammad, used to do to the believers. Such that a young girl would take the hand of the Prophet and she would take him to wherever she wants, and the Prophet would allow her to please herself.

And Allah's Statement - the Mighty and Sublime:



"And lower your wings for the believers (be courteous to the fellow-believers)." [Hijr: 88].

And in another verse, He – the Mighty and Sublime - said:

"And be kind and humble to the believers who follow you." [Shuara: 215].

"And lower your wings...", that is, be humble. This is because an arrogant person sees himself as a bird flying in the sky. Therefore, the Prophet * was commanded to humble himself before the believers, those who followed him *...

And it is understood from this that we cannot lower our wings for the disbelievers; rather, we should pride ourselves over him. Let your soul be in a superior position to his because you are conveying the Word of Allah – the Mighty and Sublime, and the Word of Allah must prevail.

Hence, Allah – the Mighty and Sublime – said, in His description of His Messenger sand his companions, may Allah be pleased with them all:

"(They) are severe against disbelievers and merciful among themselves" [Fath: 29]. That is, they used to be severe against the disbelievers but merciful to one another.

Then the author (may Allah shower blessings on him) mentioned the second verse, Allah's Statement – the Mighty and Sublime:

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; disbelievers" [Maidah: 54]. That is, in reference to whoever turns back on his heels after being a believer.

This has happened to some people; he is a Muslim working for Islam, then the Devil will cast confusion into his heart – we seek refuge with Allah – and he will apostatize from his Religion. Such a person cannot be a protector or helper of the believers. This is why Allah – the Mighty and Sublime - said:

"Allah will bring a people whom He will love and they will love Him"

Those are believers "people whom He will love and they will love Him".

"Humble towards the believers, stern towards the disbelievers, fighting"

Such people will be very humble to the believers, without pride or sternness towards them; rather, they lower their wings for them, but they will be tough and have a sense of superiority over the disbelievers. The Prophet said: 'Do not initiate greetings to the Jews and the Christians, and drive them to the side when you meet them on a path.'(1) This will serve as a show of contempt for them and disgrace, because they are the worst of enemies to you, your Lord, your Prophet s, your Religion, the Book of Allah and the Sunnah of His Messenger s.

There is evidence in this verse that Allah – the Mighty and Sublime – can love a particular thing; Allah – the Mighty and Sublime - loves and He can be loved: "Allah will bring a people whom He will love and they will love Him". And this is a profound love, without equal. When you love Allah – the Mighty and Sublime, everything will become easy for you in this world –family, wealth, and self in respect of what Allah loves; and this is why one will be ready to lay down his life to the enemies of Allah, and will love that Allah – the Mighty and Sublime – and His Religion become superior. And this is evidence that one must

¹ Muslim reported it in the Book of Salaam. No: (2166)

give preference to what Allah – the Mighty and Sublime - and His Messenger # love over what his heart desires.

And among the signs of love of Allah – the Mighty and Sublime - is to remember Allah often with one's heart, tongue and limbs.

Another sign of this is to love particular personalities who are beloved to Allah. Therefore, he should love the Messenger ﷺ, the Rightly Guided caliphs⁽¹⁾, the religious scholars, and the contemporary scholars of his generation.

Among the signs of Allah's love is to be obedient to Allah – the Mighty and Sublime. He should give preference to that over following his base desires such that when the one who calls to Prayer makes the call saying: 'Hasten to the Prayer', he forsakes whatever he is doing and leaves for the Prayer. He will do that because he loves what pleases Allah – the Mighty and Sublime - than what gratifies his desires.

There are numerous manifestations for the love of Allah – the Mighty and Sublime. Consequently, when a slave loves his Lord, Allah – the Mighty and Sublime - will be quick to love him as He has said in a *Hadeeth Qudsee*: 'Whoever comes to me walking, I will go to him running'(2). Therefore, when Allah loves him, then this is the goal – and it is greater (than any other achievement in life).

This is why Allah - the Mighty and Sublime - says:

"" Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you..." [Al Imraan: 31].

He – the Mighty and Sublime - did not say: 'Follow me then you are truthful to Allah (when you do so)', but He – the Mighty and Sublime - said: "Allah will love you". This is the result of a slave loving his

¹ Translator's Note: Aboo Bakr, Umar, Uthman and Alee. May Allâh be pleased with them all.

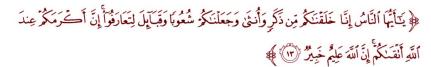
² Al-Bukhaari reported it in the Book Of Tawheed; no: (7405); and Muslim in the Book of Remembrance and supplication; no: (2675)

Lord; hence, he will consequently attain the good of this world and the Hereafter. I beseech Allah to make you and me among those that He – the Mighty and Sublime - will love.

There is evidence in His Words – the Mighty and Sublime: "They will love Him" to establish the concept of a slave loving his Lord. This matter is self-evident; you may discover someone whose heart tends towards Allah – the Mighty and Sublime- often, this suggests that Allah – the Mighty and Sublime - loves him.

A believer who is guided to this will love Allah more than his soul, his children, mother, father, and every other thing, and he will love a person because the latter loves Allah. It is known that an enthusiast will have great affection for those who adore his beloved. Hence, you will discover a person loving those who love Allah, and loving words and deeds beloved to Allah – the Mighty and Sublime – due to his love of Allah.

Then the author, An-Nawawee, (may Allah shower blessings on him) mentioned some related verses; he brought the Allah's Statement – the Mighty and Sublime:



"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn]. Verily, Allah is All-Knowing, All-Aware." [Al-Hujurat: 13].

Allah – the Mighty and Sublime - is addressing humanity as a whole; He – the Mighty and Sublime – stated that He had created them from a male and a female.

That is, the intended meaning might be that He – the Mighty and Sublime - created them from a male and a female, Adam and Hawa, or that He – the Mighty and Sublime - created the offspring of

Adam, each individual evolved from a male and a female. This is the preponderant view.

Otherwise, it is known that Allah – the Mighty and Sublime - created Adam (without a father or mother; He – the Mighty and Sublime - produced him from dust- clay similar to that which is used in making pottery. Then Allah breathed into him in person; He created a soul for him and breathed into it and he became a mortal, standing on two legs.

Allah – the Mighty and Sublime - produced Hawa without a father or mother, and Eesa (ﷺ) from mother without a father, and He created the rest of humanity from a father and a mother.

Just as human can be classified into four with respect to the substance of his creation, so also can the class of creation be classified into four. Allah says:

"To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things." [Ash-Shuurah: 49-50].

Likewise, these are four divisions:

"He bestows female (offspring) upon whom He wills", without male (offspring); that is, a person may have only female children without a male. Hence, all his kids will be females.

"And bestows male (offspring) upon whom He wills", such a person will have only male children without a female.

"Or He bestows both males and females"; that is, He – the Mighty and Sublime - makes them male and female in pairs, as Allah – the

Mighty and Sublime - has said:

"And other torments of similar kind, all together!", that is, in pairs. Similar to what Allah – the Mighty and Sublime - said:

"(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship" [Safaat: 22]; that is, their likes. Thus, He – the Mighty and Sublime - makes the (children) in pairs. These are three divisions.

The Fourth Division:

"And He renders barren whom He wills". A group that will have neither male nor female. This is because the dominion of the heavens and the earth lies with Allah, the Mighty and Sublime, He creates what He wishes, none can review His Judgement, He is All-Hearing and All-Seeing.

Allah, to whom belongs the perfect mention, said:

"And made you into nations and tribes". 'As-Shu'uub', nations, are large ethnic groups such as Arabs and other similar nations. As for 'Qabail', tribes, they are smaller than the former, and it is the plural of 'Qabeelah'. Thus, humanity are progenies of Adam – as nations and tribes.

'As-Shu'uub' are large nations- as you will say: the Arabs and the non-Arabs, in the wider sense- whereas 'Qabaail' are smaller than the former- as you will say: the Quraysh, the tribe of Tameem, and similar tribes, these are examples of tribes.

"That you may know one another"

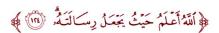
This is the wisdom of Allah, the Mighty and Sublime, for making us nations and tribes- that we may know one another- this is an Arab, that is a non-Arab, this is from the Tribe of *Tameem*, this is from the Tribe of *Quraysh*, and this is from *Khuzaa'ah*, and the list goes on.

Allah – the Mighty and Sublime - has created all these tribes so that we would know one another. It should not be a source of self-aggrandizement such that a person will say: 'I am an Arab and you are a non-Arab', 'I am a *Qubayli* and you are a *Khudayri*', 'I am rich

and you are poor'; all these are from the calls of the Time of Ignorance – we seek refuge with Allah. He– the Mighty and Sublime - has not made all these communities but for us to know one another, not to display a feeling of superiority on one another. Hence, the Messenger of Allah said: 'Verily Allah has written off all the manifestations of Jaahiliyyah from you, and taking pride in your fathers; a believer, a pious one; a disbeliever, an unhappy one, you are all children of Adam, and Adam was from the dust'.(1)

Therefore, the superiority in Islam is based on the fear of Allah – the Mighty and Sublime. The most honourable of us with Allah is he that fears Allah most; thus, whoever fears Allah most is the most honourable with Allah – the Mighty and Sublime.

Nevertheless, we must know that some tribes and nations are superior to others. So, the nation from which the Messenger of Allah ** was raised is the best of nations; the Arab nation is the most superior of nations because Allah – the Mighty and Sublime - says in the Qur'an:



"Allah knows best with whom to place His Message" [An'am: 124].

And the Prophet $\frac{1}{2}$ said: 'People are like mineral resources; the best of you in Jaahiliyyah are the best of you in Islam, if they understand (the Deen)(2)'

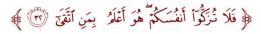
Therefore, this fact does not seek to eliminate the ethnic leanings of humanity in totality, but what is not allowed is the pride of nations over one another. As for superiority between the nations, Allah – the Mighty and Sublime - has raised some nations over others; the Arabs are superior to others. The Arab ethnic group is superior to the non-Arab, but if an Arab man is not one of those who fear Allah – the Mighty and Sublime, then a pious non-Arab is better and more

¹ Aboo Dawood reported it in the Book of Manners No: (5116); and At-Tirmidhee in the Book of Excellence. No: (3956)

² Al-Bukhaari reported it in the Book of Excellence. No: (3493); and Muslim in the Book of Excellence of the Companions; no: (2526)

virtuous in the sight of Allah - the Mighty and Sublime.

Then the author (may Allah shower blessings on him) cited other verses, (among them is):



"So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqûn]" [An-Najm: 32].

'Do not purify it', that is, do not do so out of pride. As for a servant recounting the favours of Allah – the Mighty and Sublime - on him, there is nothing wrong with it. For instance, he mentions that he used to wrong his soul, he used to run away from guidance, then Allah – the Mighty and Sublime - guided him and made him achieve steadfastness in the Religion, this is simply talking about the bounties of Allah and not ascription of purity to oneself. Therefore, there is nothing wrong with a person recalling the bounties of Allah – the Mighty and Sublime - on him as He has guided him and made him achieve success, the same way he will not be blameworthy for recalling Allah's bounties on him from the perspective of worldly success like wealth after he had been poor.

His Words – the Mighty and Sublime: "He knows best him who fears Allah and keep his duty to Him"; the 'He' here refers to the Lord; and He is the One Who knows who fears Him and dutiful to Him. How often do we find two persons who carry out the same action but the difference between them is comparable to the distance between the heaven and the earth. This is why He said: "He knows best him who fears Allah and keep his duty to Him". You will see some two persons observing the Prayer side by side whereas their hearts, in terms of fear of Allah, are wide apart, like the distance between the heaven and the earth; and another two persons avoiding the same evil deed and what is between them is like the distance between the heaven and the earth. Hence, He – the Mighty and Sublime - has said:

"So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqûn]."

Then the author (may Allah shower blessings on him) mentioned another verse, the Statement of Allah– the Mighty and Sublime:

"And the men on Al-Arâf (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?"" [Al-Arâf: 48].

The inhabitants of *Al-A'râf* are the people whose good deeds are even with their evil deeds, such that they will not be able to enter the Paradise nor will they enter the Hell. The dwellers of Hell will be led to the Hellfire, while the pious people will be led to the Paradise of the Merciful Lord in batches, and then to Paradise in groups. So the dwellers of Hell and the dwellers of Paradise will move into their abodes, but the inhabitants of *Al-A'râf* will remain on a high place.

'Al-Arâf' is the plural of 'Uraf', and it denotes a high place which is neither in Hell or Paradise, but they will be able to see the inhabitants of both places – Paradise and Hell. Ultimately, they will be granted admission into Paradise, as there is no third place besides Paradise and Hell, the two are perpetual; hence, every other abode will cease to exist.

Allah – the Mighty and Sublime - says:

"And the men on Al-A'râf (the wall) will call unto the men whom they would recognise by their marks"; that is, those whom they will identify by their impeccable marks. "...saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?"" they will say: 'You amassed lots of wealth, children and wives, but these, with the host of people who used to be your army, will not protect you in any way. "...and your arrogance against Faith", that is, your haughtiness in opposition to the truth will not save you.

"Are they those, of whom you swore that Allah would never show them

mercy.", that is, the weak ones. The chiefs who belied the messengers used to deride the believers, saying "Is it these (poor believers) that Allah has favoured from amongst us?" They will say: 'Are these the people that will be shown mercy (by Allah)?', 'Are these the people of Paradise?' They say these in order to ridicule the believers.

Allah – the Mighty and Sublime - says: "Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); and when they returned to their own people, they would return jesting" [Al-Mutaffifeen: 29-30].

So it will be said to them: "Enter Paradise, no fear shall be on you, nor shall you grieve."" That is, it has been said to them:

"Enter Paradise, no fear shall be on you, nor shall you grieve.""

They attained this high status due to their submission to the truth and their following of the messengers. As for the arrogant individuals, those who display elements of self-importance due to the enormous wealth Allah – the Mighty and Sublime - has blessed them with, the wealth will not save them in the least. This shows the excellence of submission to the truth, we ask Allah – the Mighty and Sublime - to make you and us among those who are humble before Him and in face of the truth that the messengers came with. Verily, Allah – the Mighty and Sublime - has power over all things.

Hadeeth 602, 603 and 605

'Iyad bin Himar * reported: Messenger of Allah * said, "Allah has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor

transgress against another." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ الله عَبْدًا بِعَفْوِ إِلاَّ عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لله إِلاَّ وَفَعَهُ الله» رَوَاهُ مُسْلِم.

Abu Hurairah reported: Messenger of Allah said, "Wealth does not diminish by giving Sadaqah (charity). Allah augments the honour of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks." [Muslim]

Anas bin Malik reported: A slave-girl of Al-Madinah would take hold of the hand of the Prophet and take him wherever she desired. [Al-Bukhari]

Commentary

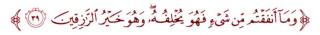
The author (may Allah shower blessings on him) has mentioned all these *Ahaadeeth* under the Chapter of Modesty in his book, *Riyaad us-Saaliheen*. One of them is the hadeeth narrated on the authority of Iyaadh bin Himar (may Allah be pleased with him). He reported that the Messenger of Allah said: 'Allah has revealed to me that you should humble yourselves...' that is, each person should humble himself before another such that none would pride himself above others. They should see one another as equals, and accord due respect to each other. One of the characteristics of the pious predecessors is to treat the younger as their own child, the older as their parent, and their contemporaries as their brothers. In this way, they would deal with the elders with respect and honour, the younger with mercy and

a hand of assistance and their contemporaries as equals; hence, none would transgress against another. So this is one of the qualities one must possess; that is, he should be bear a description of humility in the sight of Allah – the Mighty and Sublime- and his Muslim brothers.

However, Allah – the Mighty and Sublime - has commanded that the disbelievers be fought and shown sternness, while dispraised and belittled, according to individual capacity. Nevertheless, whoever has a covenant with the Muslims among them should be dealt with according to the terms of the treaty; he should not be deprived of the rights of the covenant nor should he be harmed so far the terms subsist.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'Wealth does not diminish by giving *Sadaqah*'. That is, giving charity does not lead to reduction in wealth as some people may think, and as Shaytân threatens; Allah – the Mighty and Sublime - says: "Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins etc.)" [Baqarah: 268].

'Al-Fahshâ' is every dirty act such as stinginess and similar acts. Thus, the Devil intimidates man with poverty, he tells him whenever he wants to spend in charity: 'Do not give charity, it will diminish your wealth, it will turn you to a pauper', 'Do not spend in charity, refrain from it'. However, the Prophet has informed us that Sadaqah does not reduce wealth. Someone may ask: 'If someone has a hundred (Riyaal) and he spends ten in charity, what will remain with him is ninety; how will this not reduce wealth?' We will say that is only a reduction in quantity, but with an increase in worth; Allah – the Mighty and Sublime - will compensate him. Allah – the Mighty and Sublime - has said:



"And whatsoever you spend of anything (in Allah's Cause), He

will replace it. And He is the Best of providers."" [Saba: 39].

That is, Allah – the Mighty and Sublime - will give him a substitute in its stead. So you must never think that what will remain with you is ninety when you spend ten out of one hundred in charity; rather you will acquire additional blessings, advancement and enrichment from sources you could not dream up.

'And Allah will not increase the honour of a slave except with his sense of pardoning'. That is, when a person forgives whomever has wronged him while his soul tells him: 'This person has actually brought you down and disgraced you'. The Prophet sexplained that Allah – the Mighty and Sublime - would only increase a slave in honour for his humility; therefore, Allah – the Mighty and Sublime - will enhance his status. Hence, it contains encouragement for pardoning others. Nonetheless, this is subject to the pardon bringing benefits, as Allah – the Mighty and Sublime - has said:



"But whoever forgives and makes reconciliation, his reward is due from Allah" [Shuurah: 40].

However, if the pardon will result in evil, without any benefit, then this is not permissible. A case in point is a person who is known for harming people, can we ask a victim of his to overlook his misdeed? We will not advise him to do that because the wrongdoer is notorious for evil; else, he would repeat same thing tomorrow to others or even his primary victim. The victim should seek justice; the best option for him is to get even for the evil committed by the transgressor. He should reclaim his right from him, without letting him off, because there is no good in overlooking the sins of people known for evil and malevolence; it only increases the evil.

On the other hand, it is good to pardon if there is benefit in overlooking the misdeed. Perhaps, the wrongdoer became saddened due to the evil he has committed, and he would not commit an act of transgression against you or other people, then this is nice.

'And none will humble himself before Allah, except that He will raise him up'. This is the point of reference in the *Hadeeth* - 'And none will humble himself before Allah, except that He will raise him up'.

Humbling oneself before Allah – the Mighty and Sublime - has two meanings:

The First Meaning: he should humble himself for the Religion of Allah – the Mighty and Sublime. He should not consider himself too important for the Religion nor should he display arrogance towards it by shying away from it or neglecting its obligations.

The Second Meaning: he should humble himself before the servants of Allah – the Mighty and Sublime- for the sake of Allah. This should not be due to a certain fear or hope he nurses, but for the sake of Allah – the Mighty and Sublime.

The two meanings are correct. Thus, Allah – the Mighty and Sublime- will elevate in respect whoever demonstrates humility before Him in this world and the Hereafter. We have always observed this issue– a humble person will have a great status among people, he will be fondly remembered and the public will love him.

Consider the humility of the Messenger of Allah , the best of creation; a little girl in Madeenah would come to him, grab his hand and drag him to anywhere, and the Prophet would assist her in meeting some of her needs. This is the best of humanity allowing a minor to seize his hand as she proceeds to meet a need of hers. He did not say: 'Where are you taking me to?' or, 'Go to another person to take you there'; rather he went around with her until she met her need. Nevertheless, Allah – the Mighty and Sublime - increased him in honour and reverence with this, may Allah exalt his mention and send peace on him.

Hadeeth 604, 606 and 607

وَعَنْ أَنْسٍ رَضِيَ الله عَنْهُ أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ: كَانَ

النَّبِيُّ ﷺ يَفْعَلُهُ. مُتَّفَقٌ عَلَيه .

Anas passed by some children and greeted them (by saying Assalamu 'alaikum to them). Then he said: The Prophet used to do the same. [Al-Bukhari and Muslim]

وَعَنِ الْأَسْوَدِ بِنِ يَزِيدَ قَالَ: سُئِلَتْ عَائِشَةُ رَضِيَ الله عَنْهَا: مَا كَانَ النَّبِيُّ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - يَعْنِي: خِدْمَةِ أَهْلِهِ - يَعْنِي: خِدْمَةِ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلاةُ، خَرَجَ إِلَى الصَّلاةِ. رَوَاهُ الْبُخَارِي.

Al-Aswad bin Yazid reported: 'Aishah was asked: "What did Messenger of Allah used to do inside his house?" She answered: "He used to keep himself busy helping members of his family, and when it was the time for Salat (the prayer), he would get up for prayer." [Al-Bukhari]

وَعَنْ أَبِي رِفَاعَةَ تَميمِ بن أُسَيدٍ رَضِيَ الله عَنْهُ قَال: انْتَهَيْتُ إِلَى رَسُولِ الله عَنْهُ قَال: انْتَهَيْتُ إِلَى رَسُولِ الله عَنْ وَهُو يَخْطُبُ، فَقُلْتُ: يا رَسُولَ الله، رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لاَ يَدْرِي مَا دِينُهُ ؟ فَأَقْبَلَ عَلَيَّ رَسُولُ الله عَنْ وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأُتِي بِكُرْسِيِّ، فَقَعَدَ عَلَيْهِ، وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ الله، ثُمَّ أَتَى خُطْبَتَهُ، فَأَتَمَ آخِرَهَا. رَوَاهُ مسلم.

Tamim bin Usaid reported: I came to Messenger of Allah while he was delivering a Khutbah and said: "O Messenger of Allah, a stranger (meaning himself) has come to inquire about his Deen. He is quite ignorant about his Deen." Messenger of Allah interrupted his Khutbah and turned to me. Then a chair was brought for him and he sat on it. He started instructing me what Allah had taught him. Then he resumed his Khutbah and completed it. [Muslim]

Commentary

The author, An-Nawawee (may Allah shower blessings on him), mentioned these Ahaadeeth under the Chapter of Humbleness of the Prophet in his book, Riyaad us-Saaliheen. One of the narrations stated that he would greet kids whenever he passed by them. Although they were kids who had not attained the age of responsibility, the Prophet would greet them with Tasleem(1). The companions emulated that from him; Anas would go past kids and greet them. Once, he walked past some kids in the market while they were playing and he greeted them, then he said: 'The Prophet used to do that'. This is from his humility, virtuous character, noble tutelage, good manner of imparting knowledge, guidance and religious orientation. When an elder greets the kids, they will emulate it and it will become an instinct.

Thus if a man walks past a people, he should greet them. If the Prophet acould greet kids, then we pity those who pass by adults without greeting them, we seek refuge with Allah. That behaviour might not be because of deserting or disliking a particular person, but mere indifference and not wanting to follow the Sunnah of the Prophet. In reality, it is mere act of ignorance and lassitude. Although, we cannot say they commit sins due to that since they have not done that in order to ostracize the person but many virtuous acts have eluded them.

The Sunnah is to greet everybody you meet, initiate the *Tasleem* even if they are younger than you are. This is because the Prophet sused to initiate greeting to whomever he meets; he sum was the best of people, and he would initiate greeting to whomever he meets.

Therefore, you will achieve a lot of goodness when you initiate greeting to passers-by, one of which is following the Messenger \$\mathscr{a}\$.

Also, you may be the person to revive this Sunnah after it had been forgotten and left unpractised by a lot of people. And what is known

¹ Translator's Note: That is, saying 'As-Salamu Alahykum warahmatu-llah wa Barakatu-hu'.

is that revitalising the *Sunnah* brings two rewards for whoever does it - one for doing the actual *Sunnah* and the other one for reviving it.

Similarly, you may be a means to this man responding to the *Tasleem*, although his response is a communal obligation; therefore, you will be a reason for this man to fulfill a communal obligation.

This is why initiating the *Tasleem* is better than responding to it, although responding to it is an obligation, and the former is not obligatory. Nevertheless, since the obligation can only come after this supererogatory act of initiating the *Tasleem*, then the supererogatory act is better than this obligation because it is built on it.

Some scholars use this issue, among others, as a riddle; they will say: 'We have a supererogatory act that is better than an obligatory act.' The general consensus is that an obligatory act is better than a supererogatory act; for instance, the *Fajr* Prayer is better than its associated two *Rak'ah* Prayer because the *Fajr* Prayer is an obligation while the two accompanying *Rak'ah* are mere supererogatory act. Although initiating the *Tasleem* is a recommended act, it is better than responding to it because the response stems from initiating it.

The important point is that we should act to revive this Sunnah, I mean the Sunnah of spreading the Greeting of Salaam⁽¹⁾. It endears love; in fact, it is part of what completes the Faith, and one of the means of entering the Paradise. The Prophet has said: 'You will not enter the Paradise until you believe, and you will not believe until you love (one another), shall I not direct you to a deed such that when you do it you will love one another. That is spreading the Salaam⁽²⁾.

One of the acts of humility of the Prophet * was that he would help his wives at home; he would milk the goat, repair the footwear and render service to his wives. Aa'ishah (may Allah be pleased with her) was asked about what the Prophet * used to do whenever he was at home, she said: 'He used to be in the service of his household,' that is, he * used to serve them.

¹ That is, Tasleem

² Muslim reported it in the Book of Faith. No: (54)

For instance, it is part of Sunnah for a man to prepare tea for himself at home, cook, if he knows how to do that, and wash what he needs to wear of his clothes. You will earn reward for doing these, as anyone who follows the Sunnah would be rewarded, for emulating the Prophet . Moreover, doing so is an act of humbleness before Allah – the Mighty and Sublime- and it can also increase the love between you and your wife. When your wives know that you assist them, they will love you for that, which will increase your worth before them, and greater benefits will result from that.

And from humility of the Prophet was that a man once came to him while he was delivering sermon to people, he said: 'A stranger has come to ask about his religion'. This is a statement of invitation, in fact a strange one; the man came to ask, not for wealth but about his religion. Thus the Prophet turned to him, stopped the sermon because of him, and he moved closer to him. A chair was brought for him and he began to teach him because the man had come in quest of knowledge and love for it; he wanted to learn his religion in order to act by it. So, the Prophet discontinued the discourse, went to him and only completed it thereafter. That was a humble act from the Prophet and an element of his good leadership quality.

Someone might say: Is it not the common need that should be taken care of before a personal need? That the man's need was personal, and the Prophet ** was giving a sermon during a Jum'ah Prayer. We will say: Yes, if the common need demands an urgent attention then it will be better to take care of it first. However, in this case, the common need was not jeopardized since they (the companions) would benefit from what the Prophet ** was going to teach this stranger. Thus, the common need was never compromised.

The Prophet \$\mathbb{x}\$ faced this stranger who came to ask about his Religion and began to teach him; this would be a means of endearing Islam to him, and would make him love Islam and love the Prophet \$\mathbb{x}\$. That was due to the wisdom of the Messenger of Allah \$\mathbb{x}\$. May Allah make all of us attain what will be pleasing to Him.

Hadeeth 610 and 611

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «لَوْ دُعِیْتُ إِلَى كُرَاعٍ أَوْ ذِرَاعٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ» رَوَاهُ الْبُخَارِي .

Abu Hurairah reported: The Prophet said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond and I would accept as a gift a shoulder or a foot of a sheep." [Al-Bukhari]

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: كَانَتْ نَاقَةُ رَسُولِ الله ﷺ الْعَضْبَاءُ لاَ تُسْبَقُها، فَشَقَّ تُسْبَقُ، أَوْ لا تَكَادُ تُسْبَقُها، فَشَقَّ عَلَى قَعُودٍ لَهُ، فَسَبَقَها، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، حَتَّى عَرَفَهُ، فَقَالَ: «حَقُّ عَلَى الله أَنْ لاَ يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ» رَوَاهُ الْبُخَارِي .

Anas bin Malik reported: Messenger of Allah had a shecamel called Al-'Adba' which would not allow any other camel to surpass her. A bedouin came riding his camel which outstripped it. The Muslims were much grieved at this. Messenger of Allah perceived it and said, "It is Allah's Way that he lowers whatever raises itself in the world. "[Al-Bukhari]

Commentary

Haafidh An-Nawawee, smentioned these Ahaadeeth under the chapter of humbleness in his book, Riyaad us-Saaliheen. One of these is the Hadeeth of Anas bin Maalik (may Allah be pleased with him) that 'whenever the Prophet sfinished his meal, he would lick his fingers'. He would lick them such that there would not be any food remnant on them from what he has earlier eaten. This contains numerous benefits as some scientists have stated that the fingertips contain nerve endings

which stimulate enzymes that aid food digestion.

Therefore, licking the fingers after meal would have two benefits:

An Islamic Benefit: following the Prophet \$\mathbb{g}\$.

And a Medical Benefit: release of some enzymes that aid food digestion.

A believer is not after the medical benefit derivable from carrying out such a practice; his concern is following and emulating the Messenger of Allah . This is because when a believer follows the Messenger of Allah , this brings about cure to the heart and increase in Faith.

So also, the Prophet said: 'Whenever a morsel falls down from any of you', that is, on the floor or dining table 'he should take it, remove the harmful thing from it and eat it; he should not leave it for Shaytân'. So, when your morsel or a date fruit falls down, take it and remove its dirt, sand or particles, if there is any, and eat it. You should do this out of submission to Allah, because the Devil will eat it if you leave it.

And Shaytân often joins a person in his meal in such situation. Another state in which Shaytân may join a person in his meal is if he starts eating without pronouncing Allah's name.

The third issue is licking the plates used for eating; when you finish eating, you should lick it with your fingers so that you will be able to consume all the substance therein.

Many people are neglectful of this Prophetic practice today, and worse still are some students of knowledge. When such people finish eating, you find the surrounding littered with food remnants without cleaning out the dish. This is contrary to what the Prophet had commanded. Indeed, the Prophet had explained the wisdom behind that: 'Because you may not know which part of the food has blessing'. The blessing might have been in this licked part.

This is one of the Prophet's methods of teaching \$\mathbb{z}\$; whenever he mentions a ruling, he will mention the wisdom behind it

because mentioning the wisdom goes with the ruling, and this serves two benefits:

The First Benefit: highlighting the superiority of the *Shareeah*; that is, it is built upon benefits. Allah – the Mighty and Sublime - and His Prophet * will not command anything except it contains a benefit, and they will not prohibit anything except there is a benefit in not doing that thing.

The Second Benefit: It increases tranquillity of the heart. Man is but human, he might have the Faith and submission to accept the ruling of Allah – the Mighty and Sublime - and His Messenger ﷺ, but the faith and certainty will increase when the wisdom behind a ruling is mentioned. He will become more energetic in implementing the command or quitting the prohibition.

Then, the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Anas bin Maalik (may Allah be pleased with him) about the story of a Bedouin. He had a small she-camel or he-camel, and the Prophet had a camel called *Al-Adhbaa*; this is different from *Al-Qaswa* that he used during Hajj. It was the practice of the Prophet to name his animals, weapons and similar articles.

The companions used to think that no other animal could outclass this *Al-Adhbaa* in a race, but this Bedouin brought a camel that outran the Prophet's scamel. This made the companions unhappy, and then the Prophet said, having observed their countenance, 'Allah has made it a duty upon himself that He would not raise the status of anything except that He would bring it down (later)'.

Hence, all forms of worldly status will be overturned. If this status fills the heart with pride, then its fall will be swift; otherwise, it will still arise from its downfall as Allah – the Mighty and Sublime - has said:

"Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat" [Yunus: 24]. That is, every kind of things appeared there.

"Until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!"

All of it went off. All the adornments, plants mixed with all sorts of things, died out as if they had never been; so shall the entire universe become extinct like it had never existed. Even man, who is small and weak, will grow strong, but he will return to a state of weakness and geezer-hood when his strength wanes and then, to nothingness. Therefore, there is nothing of immense status in this world except that Allah will later relegate it.

There is evidence in this statement of his ****** 'in the world' that Allah – the Mighty and Sublime- will never relegate high position relating to the affairs of the Hereafter. Thus, Allah's statement:

"Allah will exalt in degree those of you who believe, and those who have been granted knowledge" [Al-Mujaadilah: 11].

Allah – the Mighty and Sublime - will not debase these people as long as they remain associated with knowledge and faith; rather, He will exalt their mention and status in the Hereafter.

Allah alone grants success.

Condemnation of pride and self-conceit Commentary

The author, An-Nawawee (may Allah shower blessings on him), mentioned the Chapter of Condemnation of Pride and Self-conceit in his book, *Riyaad us-Saaliheen*.

'Al-Kibr' means pride. This refers to a feeling of personal admiration and self-worth, and displaying a sense of superiority over others.

'Al-I'jaab' means self-conceit. Whenever he considers his deeds and he is amazed by these and has an exaggerated sense of self-importance. Thus, he becomes arrogant.

Self-conceit pertains to deeds while pride resides in the heart. Both of them are blameworthy characters.

There are two classes of pride: pride in relation to the truth and pride with regards to people. The Prophet ## elucidated on this in his words: 'Pride is rejecting the truth and underrating the people(1)'. Rejecting the truth means dismissing and turning away from it, while underrating people implies belittling and despising them; he does not consider others as significant and feels he is superior to them.

A man was asked: 'How do you view people?' He replied: 'I merely see them as mosquitoes.' It was said to him: 'They only consider you as such.'

Thus, people will simply view you as you view them; if you hold them in high esteem, they will also hold you in high esteem.

As for rejecting the truth, this is rebuffing facts out of ego trip and self-belief. Such a person will consider himself bigger than the truth and we seek refuge with Allah. A case in point is a person who rejects evidence from the Qur'an and Sunnah, rather he remains on his opinion. This act is dismissing the truth, and we seek protection with Allah.

Some people usually hit back even if they come across stronger opinions; hence, a person would not be willing to depart from a viewpoint although he encounters a contrary but sounder opinion. Unfortunately, this goes against sound intellect and the *Sharee'ah*.

The obligation is to seek the truth wherever it is found, even if it is in contrast to your judgement. He should accept it, as this is better for him with Allah – the Mighty and Sublime - and the people. Likewise, this is safer for him as a Muslim who is responsible for his actions, and that will never harm him.

¹ Muslim reported it in the Book of Faith. No: (91)

You must never think that returning to the right opinion will reduce your status in sight of people. Rather, it will increase your status, and people will recognise that you follow nothing but the truth. As for he who refuses to follow the truth and remains upon what he is, then such is an arrogant person, we seek refuge with Allah.

This second feature exists in some people, even some students of knowledge, and we seek refuge with Allah. An issue might become clear to him after a debate, but he will still stick to his earlier standpoint. The Devil will mislead him into thinking that reverting to that opinion will reduce his status with people, such that they will say: 'This person is inconsistent; he has an opinion for each day.' You must understand that returning to the truth will not harm you. What you say today may be considered contrary to your previous opinion; the great Imams were like this, as they would have numerous opinions on a particular matter.

Imam Ahmad was Imam of the People of *Sunnah*, the foremost among the Imams in following proof and depth; we see him holding, at times, as much as four opinions on a single issue. Why was this? This was because every time the truth was made clear to him, he would take to it. This is how every self-conscious person should do; he should follow the evidence wherever it may lead.

Then the author (may Allah shower blessings on him) mentioned verses related to this theme; these verses denounce arrogance, and the last of them is about Qaarun.

Qaarun was one of the Children of Israel, the people of Musa. Allah – the Mighty and Sublime - bestowed wealth on him abundantly such that the keys of his treasure would have been a burden to a group of strong men; that is, they were heavy enough to cause difficulty for able men to carry – a group of strong and competent men.

"When his people said to him: "Do not be glad (with ungratefulness to Allah's Favours)". This man was haughty and rejected the truth, we seek refuge with Allah, and he arrogantly dismissed the verses and signs of Allah – the Mighty and Sublime - when they were mentioned to him.

"He said: "This has been given to me only because of knowledge I possess". Therefore, he denied the bounty of Allah – the Mighty and Sublime - on him. He believed he acquired the wealth through his effort since he possessed the expertise to achieve such.

The result (of his arrogance) was that Allah caused the earth to swallow him and his house. Thus, he ceased to exist with all his wealth.

"Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.

And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)!" [Al-Qasas: 81-82].

So, reflect on the outcome of arrogance, self-conceit and seeking strength from people, in Allah we seek refuge. Think over this, the consequent destruction and complete extermination.

The author (may Allah shower blessings on him) mentioned a number of verses, among which was Allah's Statement:

"That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn".

The Hereafter is the eternal abode of the progeny of Adam. They have four stages to pass through:

The First Stage: In the womb of their mothers.

The Second Stage: When they leave the womb for the world.

The Third Stage: 'Al-Barzakh': the stage between death and standing up on the Day of Resurrection.

The Fourth Stage: The Hereafter.

This is the terminal stage, the permanent abode. Allah – the Mighty and Sublime - says about it:

"We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes". That is, those who are not arrogant to truth nor to people; these are the humble ones. Allah – the Mighty and Sublime - has said about them that they will have neither pride nor arrogance, they will not oppose the truth out of pride nor will they cause corruption on earth. They will never seek to do these.

People can be classified into three classes:

People who are corrupt and seek to corrupt others; thus, they combine between willingness (to act) and the action.

People who do not seek corruption or pride; hence, the above two descriptions are not found in them.

People who wish for pride and corruption on earth but are unable to carry it out; this group lies between the first and the second group. This category of people will bear the liability because they wish to perpetrate evil.

As for the Hereafter, it will be for "those who rebel not against the truth with pride and oppression in the land", that is, those who did not rebel against the truth with pride and the people "nor do mischief by committing crimes. And the good end is for the Muttaqûn".

Someone might ask: 'How is corruption caused on earth?' We say: This is not limited to demolishing houses or burning crops, but committing sins. The people of knowledge have stated that Allah's Statement – the Mighty and Sublime: "And do not do mischief on the earth, after it has been set in order" [Al-Arâf: 56] means: 'You should not disobey Allah (by committing sins)' because sins are the source

of corruption.

Allah – the Mighty and Sublime - has said: "And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.)." [Al-Araaf: 96].

Therefore, Allah – the Mighty and Sublime - did not open up blessings for them from the heaven nor from the earth. The act of spreading corruption in the land is by committing sins, and we ask Allah for protection.

And Allah – the Mighty and Sublime - says: "And do not walk in insolence through the earth". [Luqman: 18]. That is, do not walk with insolence, arrogance, pride and self-conceit. In the second verse, He – the Mighty and Sublime - said:

"Verily, you can neither tear nor penetrate the earth, nor can you attain a stature like the mountains in height." [Al-Israa: 37].

That is, in any case, you cannot go beneath the earth neither can you compete with the mountains in height; rather you are what you are – a son of Adam, despised and weak. So, why do you walk on earth with insolence?

Allah - the Mighty and Sublime - also says:

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster." [Luqman: 18].

'Turning away the face' implies shunning people and he does this arrogantly, we seek refuge with Allah. If you engage him in conversation, he would have turned away from you while you think he is still with you. He might even turn his face away.

"And do not walk in insolence through the earth", that is, with pride and arrogance. "Verily, Allah likes not each arrogant boaster", arrogant in action and boastful in speech. Thus, his conduct radiates arrogance— his clothing, appearance, walking, and he is boastful in his speech. Indeed, Allah — the Mighty and Sublime — does not love such individual. He only loves the humble, contented, pious who do not love fame; Allah loves this class of people.

We beseech Allah to guide you and us to excellent characters and save us from evil characters and deeds. Verily He is Bountiful and Generous.

Hadeeth 612 and 613

وَعَنْ عَبْدِ الله بن مَسْعُودٍ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ اللهَ عَالَ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ» فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْنُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً؟ قَالَ: «إِنَّ الله جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ» رَوَاهُ مُسْلِم.

'Abdullah bin Mas'ud reported: The Prophet said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people." [Muslim]

وَعَنْ سَلَمَة بِنِ الأَكْوَعِ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً أَكَلَ عِنْدَ رَسُولِ الله ﷺ بِشِمَالِهِ، فَقَالَ: «لا اسْتَطَعْتَ» مَا بِشِمَالِهِ، فَقَالَ: «لا اسْتَطَعْتَ» مَا مَنَعَهُ إلاّ الْكِبْرُ، قَال: فَمَا رَفَعَهَا إِلَى فِيهِ. رَوَاهُ مسلم .

Salamah bin Al-Akwa' reported: A man ate in the presence of Messenger of Allah with his left hand. He said, "Eat with your right hand." He said: "I cannot." Thereupon he (the Prophet said, "May you never be able to do that." It was arrogance that prevented him from doing it, and he could not raise it (the right hand) up to his mouth afterwards. [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned in his book, *Riyaad us-Saaliheen*, under the chapter of prohibition of pride and self-conceit, on the authority of Ibn Mas'ood (may Allah be pleased with him) that the Prophet ** said: 'He who has an ant's weight of pride in his heart will not enter *Jannah*.'

This is one of the *Ahaadeeth* on punishment which the Prophet *generalise in order for people to flee from a particular act, though it requires explanation in the light of the *Shareeah*.

Thus, a person whose heart is filled with arrogance, due to rejecting or hating the truth, is a disbeliever who will remain forever in the Hell fire and he will never enter the Paradise. Allah has – the Mighty and Sublime - said:

"That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc.), so He has made their deeds fruitless" [Muhammad: 9].

Nothing will render the deeds useless except acts of disbelief, as Allah- the Mighty and Sublime - also said:

"And whosoever of you turns back from his religion and dies as

a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." [Baqarah: 217].

However, if he is only arrogant towards the people, but not to the worship of Allah, the Mighty and Sublime, this person will not simply enter Paradise without tasting some punishment. In reality, he will certainly suffer punishment due to his arrogance and pride over the people, then he will be cleansed and admitted into the Paradise.

And when the Prophet ## mentioned this, a man stood up and said: 'O Messenger of Allah, if a man loves that his cloth be good so also is shoes, is that part of pride?' The Prophet ## answered by saying: 'Verily Allah is Beautiful, he loves beauty'. He is Beautiful in Essence, Actions and Attributes. Everything that comes from Allah – the Mighty and Sublime - is beautiful, not ugly; the fair intellect will see it as being good, and the souls will long for it.

His words : 'He loves beauty' means He- the Mighty and Sublime - loves that one is sparkling in his clothing, footwear, body, and his affairs as a whole. This entices the hearts to such a person and it makes people love him, in contrast to the one who is unkempt, in physique and clothing. Hence, he said : 'Allah is Beautiful and He loves beauty'; that is, He- the Mighty and Sublime - loves that one should look beautiful.

With respect to natural looks, the credit belongs to Allah– the Mighty and Sublime - alone, man has no role in it. The Prophet only mentioned that which man could upset, which is outward gorgeousness.

In the second *Hadeeth*, the *Hadeeth* of Salamh bin al-Akwah, a man once ate with his left hand in the presence of the Messenger of Allah ##, and the Prophet ## told him: 'Eat with your right'. The man replied: 'I cannot'. Arrogance made him say that. Then the Prophet ## said: 'May you ever not be able to do that', because the Prophet ## knew he said it out of pride, so he said to him 'May you ever not be able to do that'. That is, the Prophet ## cursed him through Allah—

the Mighty and Sublime - that the man should never be able to raise his right hand again to his mouth. So, when he said what he said, Allah granted it so the man could not raise his right hand again to his mouth. So the hand became still like a rod, he could not raise it to his mouth because he was arrogant to the Religion of Allah– the Mighty and Sublime.

There is evidence in this for the obligation of eating and drinking with the right hand. Eating and drinking with the left hand is prohibited, whoever does this would have committed sin as it is prohibited. When he eats and drinks with his left hand, he will look like the Devil and his cronies. The Prophet # has indeed said: 'None of you should eat or drink with his left hand because it is Shaitân that eats and drinks with his left.''.

And if we consider the disbelievers today, they eat and drink with their left hands; hence, whoever eats that way is similar to the Devil and his allies.

Therefore, whoever sees a person doing this must admonish him to desist from it. This should be done in the best manner, either by suggesting to the fellow in a subtle manner, if he feels that he may be embarrassed, or he may become obstinate or arrogant. So, this can be done by saying: 'We have some people that eat and drink with their left hands, this is not permissible. It is prohibited'.

Alternatively, if there is a student of knowledge around him, he can ask him: 'What do you say about a person who eats and drinks with his left hand?' In this way, the concerned person will come back to his senses. If this is achieved, then this is what we desire; otherwise, we should tell him silently: 'Do not eat and drink with your left'. Hence, the concerned person will understand the Religion and Legislation of Allah – the Mighty and Sublime.

We have some extremists who eat and drink with their right hands, but they will drink with their left hands while eating claiming that doing otherwise will stain the cup. We say to them: This is not a simple

¹ Muslim reported it in the Book of Drinks. No: (2020)

issue, and it is not a mere recommended act that you may consider as light. Rather, you must understand that you are a sinner if you drink with your left hand since it is prohibited, and it is not permissible to commit prohibited act except in a case of dire necessity. The fear of staining a cup is not a matter of dire necessity.

The cup might become stained, and it is possible to hold the cup from below with your thumb and index finger, then the cup will not be stained. The one who desires to perform righteous act and follow the truth will find this easy to carry out. However, the obstinate and arrogant, who imitates the enemy of Allah – the Mighty and Sublime, Shaytân and his cohorts, will view it otherwise.

Allah alone grants success.

Hadeeth 615 and 616

وَعَنْ أَبِي سَعِيدٍ الْخُدرِيِّ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ فَال: «احْتَجَتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: فِيَّ الجَبَّارُونَ وَالمُتَكَبِّرُونَ، وَقَالَتِ الْجَنَّةُ: فِيَّ الْجَبَّارُونَ وَالمُتَكَبِّرُونَ، وَقَالَتِ الْجَنَّةُ: فِيَّ ضُعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ. فَقَضَى الله بَيْنَهُمَا: إِنَّكِ الْجَنَّةُ رُخِيَّةُ رُخِيَّةً رُخِيَّةً وَلِيَّكِ النَّارُ عَذَابِي، أَعَذَّبُ بِكِ مَنْ أَشَاءُ، وَإِنَّكِ النَّارُ عَذَابِي، أَعَذَّبُ بِكِ مَنْ أَشَاءُ، وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا» رَوَاهُ مسلم.

Abu Sa'id Al-Khudri reported: The Prophet said, "There was a dispute between Hell and Jannah, and Hell said: 'The haughty and proud are in me.' The Jannah said: 'In me are the weak and the humble.' Thereupon Allah, the Exalted, judged between them saying: 'You the Jannah are My Mercy, and through you I shall show mercy to those whom I wish.' (And addressing the Hell) He said: 'You are My punishment to punish whom I wish amongst My slaves, and each one of you will have its fill." [Muslim]

Abu Hurairah reported: Messenger of Allah said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned all these *Ahaadeeth* under the chapter of prohibition from pride and self-conceit in his book, *Riyaad us-Saaliheen*. We have earlier explained verses and some *Ahaadeeth* on the same theme.

Then the author (may Allah shower blessings on him) mentioned the statement of the Messenger of Allah: 'Shall I not inform you about the inmates of the Hell?' This is one of his # teaching methodologies; he would make points with rhetorical questions so that the listener would pay attention and keep his speech in mind. So he said: 'Shall I not inform you?' Accordingly, all would answer in affirmative to that. He # said: 'It is every violent, impertinent and proud person'.

'Al-Utul' refers to a violent person who is typically very tough. It is derived from the word, 'al-Utullah' – crowbar, used in digging the earth. The crowbar is a very strong metal. Therefore, 'Al-Utul' is a very violent person, and refuge is with Allah.

'Al-Jawwad' refers to an impertinent person; that is, he possesses a massive quantity of bad character.

'Al-Mustakbir' refers to a proud person. This is the point of reference; he is filled with pride and feeling of self-importance, we seek refuge with Allah. So, he is arrogant to the truth and to people; he will not surrender to the truth, and he will not be merciful to the people, we seek refuge with Allah.

These people are dwellers of the Hell-fire. As for the dwellers of

Paradise, they are the weak and the poor who do not possess what can make them become arrogant; they are always humble, neither are they big-headed nor violent. Wealth makes man transgress in some circumstances, and it fills him with a sense of superiority over others and makes him reject the truth, as Allah – the Mighty and Sublime - has said:



"Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient." [Alaq: 6-7].

The author (may Allah shower blessings on him) also mentioned the *Hadeeth* of the debate between Hell and Paradise. The Hell-fire said: 'My dwellers shall be the haughty and the proud' and the Paradise said: 'My dwellers are the weak and the poor.' So, each of them brought evidence to support its claim.

Then Allah – the Mighty and Sublime - ruled between them; He – the Mighty and Sublime - said about the Paradise: 'You are My Mercy with whom I will show Mercy to whomever I want'. And He – the Mighty and Sublime - said to the Hell: 'You are My punishment with whom I punish whomever I want'. Thus, the Hell is an abode of punishment, we seek refuge with Allah, and the Paradise is an abode of peace. It is Allah's Mercy, a home for His merciful slaves, as the Prophet said: 'And Allah will only show mercy to those among His slaves that are merciful⁽¹⁾'.

Then He – the Mighty and Sublime - said: 'And each will have its fill'. So Allah – the Mighty and Sublime - promised to fill up the Hell and the Paradise, and He does not break His Promise.

However, do you know the result? The Hell will not be made full as it has been authentically related in some *Ahaadeeth*; the Hell will not cease to be fed with sinners and it will continue to request: 'Are there more?' as Allah – the Mighty and Sublime - mentioned:

¹ Al-Bukhaari reported it in the Book of Funerals. No: (1284); and Muslim in the Book of Funerals. No: (923)

"On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"" [Qaaf: 30]. That is, it will ask for addition because it will not be packed, then Allah – the Mighty and Sublime - will dip His Heel and stir the Hell in different directions, making the Hell cry out: 'It is enough, it is enough'(1). That is, 'I am satisfied, I am satisfied and I am not asking for more', so Hell will become filled in this way.

The Paradise will be: "As wide as are the heavens and the earth, prepared for Al-Muttaqûn" [Aal-Imran: 133]. It is a dwelling for the pious servants of Allah; we beseech Allah to make you and me among them. Its rightful dwellers will enter it but there will remain barren spaces, unoccupied spots, then Allah – the Mighty and Sublime - will create some people for Paradise to enter it by His Mercy – the Mighty and Sublime.

This is the result. The Hell will be filled, by Allah's justice, and Paradise will be filled, by His Bounties and Mercy.

Then the author (may Allah shower blessings on him) mentioned a *Hadeeth* about a man who allows his loincloth to go beyond his ankles; he said: 'Allah will not look at him who trails his lower garment out of pride⁽²⁾'. This matter is serious; a man is prohibited from trailing his cloth, trousers or loincloth beyond his ankles. The clothes must be at the ankle or above, and whatever goes below the ankles is a major sin, we seek refuge with Allah.

If he allows the garments to go beyond the ankles out of pride and arrogance, Allah – the Mighty and Sublime - will not look at him, talk to him or purify him on the Day of Resurrection, and he will have a painful torment. However, if he is trailing it without pride, perhaps he is not paying attention to it though it is too long, then it has been reported authentically from the Prophet # that: 'Whatever goes down below the ankles of the loin-cloth will be in the Hell'.

This is the punishment for whomever allows his cloth to go below

¹ Al-Bukhaari reported it in the Book of Tafseer. No: (4850); and Muslim reported it in the Book of Jannah. No: (2846)

² Al-Bukhaari reported it in the Book of Dressing. No: (5787)

the ankles. But if this is out of pride, then the punishment is severer – Allah will not speak to him, look at him, purify him and he will experience agonising torment. However, he will be punished with the Hell if it is not out of pride; we seek refuge with Allah.

Someone might ask: 'What is the Sunnah?' We say: The Sunnah is for the cloth to be midway between the knee and the ankle. This is the Sunnah; half up the leg is the Sunnah. However, whatever stays between the shank and the ankle is permitted because the Prophet and his companions would wear their garments in similar manner, but their cloths would never go beyond their ankles. It should be at the middle of the leg or go up a little, whatever is around there is Sunnah. Allah is the source of help.

Hadeeth 617, 618 and 619

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «ثَلاثَةٌ لاَ يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ، وَلا يُزكِّيهِمْ، وَلا يُنظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ» رَوَاهُ مسلم .

Abu Hurairah reported: Messenger of Allah said, "There are three (types of) people to whom Allah will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina (illicit sexual act), a ruler who lies, and a proud poor person." [Muslim]

Abu Hurairah & reported: Messenger of Allah & said, "Allah, the Exalted, says: 'Honour is My Izar and Pride is My Cloak. Whoever vies with Me regarding one of them, shall be tormented."

[Muslim]

وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُه نَفْسُهُ، مُرَجِّلٌ رَأْسَهُ، يَخْتَالُ فِي مِشْيَتِهِ، إِذْ خَسَفَ اللهُ بِهِ، فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ إِلَى يَوْم الْقِيَامَةِ» متفقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said, "While a man was walking, dressed in clothes admiring himself, his hair combed, walking haughtily when Allah caused the earth to swallow him. Now he will continue to go down in it (as a punishment) until the Day of Resurrection." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned all these Ahaadeeth under the chapter of prohibition of pride and self-conceit in his book, Riyaad us-Saaliheen. He mentioned on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ** said: 'There are three (types) of people whom Allah will not speak to on the Day of Resurrection, He will not purify them neither will He look at them'.

This refers to three sets of people, and the intent is not simply three men; it may be thousands of people. The import is three categories of persons; thus, it becomes a rule that whenever a number, say three or seven, is mentioned, the connotation is group of people not the individual units.

So, Allah – the Mighty and Sublime - will not speak to these three groups on the Day of Resurrection, nor will He look at them and He will not purify them, and they will experience an excruciating punishment.

The First: An aged man who commits illegal sexual intercourse. Allah – the Mighty and Sublime – will not speak to him, look at him nor purify him on the Day of Resurrection, and he will have a painful torment.

This is because sexual urge would not actuate an aged man to commit illegal sexual intercourse. A youth might possess the urge and be unable to control himself, unlike an old man who would have lost the desire or at least reduced greatly, to have sexual relationship with a woman. That such a person commits illegal sexual intercourse shows that he has an evil intent, because he would have done the evil act without any strong motivating factor.

All forms of illegal sexual intercourse are evil, whether it is from a youth or an aged person, but that of the latter is severer and worse. However, the scope of this *Hadeeth* is delimitated by some narrations recorded in the two *Saheehs*⁽¹⁾ that whoever performs any of these dirty acts and is punished under the *Sharee'ah* in this world will not be punished again by Allah (on the Day of Resurrection). This is because Allah – the Mighty and Sublime - will not combine two punishments (arising from a single offence) for a person⁽²⁾; rather, He – the Mighty and Sublime - will acquit him of it, and the punishment he had suffered in the world will become a source of purification for him.

The Second: A ruler who tells lies. The lie here is being described in its flexible form; that is, a person who prevaricates a great deal. This is grievous because a ruler does not lie; his word is the highest authority among the subjects, so why must he tell lies again? Hence, when he lies to his people, it means that he makes promises to them but fails to fulfil them. For instance, when he tells the populace, 'I shall do so-and-so, I shall leave so-and-so,' and he does not do them; he talks to people, playing with their intelligence and lying to them. Such person, we seek refuge in Allah – the Mighty and Sublime, comes under those being discussed in this chapter – Allah will not talk to him, He will not look at him nor purify him, and for him is a painful torment.

¹ Translator's Note: That is, the two authentic collections of Imam Al-Bukhari and Muslim.

² The reference is to the Hadeeth of Ubaadah bin Saamit reported by Al-Bukhaari in the Book of Prescribed Punishments. No: (6784); and Muslim reported it in the Book of Prescribed Punishments. No: (1709).

Telling lies is prohibited for the rulers and the subject alike, but it is severer and greater for a ruler because he does not need to lie, his speech in the midst of people is supreme. Therefore, he must be straight in speech; he should accede to what he wants and reject what he does not want. A subject may have a reason to lie, but the ruler does not need to lie at all.

Telling lies is forbidden and it is one of the traits of the hypocrites, we seek refuge with Allah. A hypocrite lies whenever he speaks, and it is not permissible for anyone to engage in lying. As for the statement of some people that there is nothing wrong with a lie if it does not prevent a person from enjoying his right, this is a satanic principle. It has no basis in intellect nor the Religion. The correct statement is that lying is prohibited in absolute terms.

The Third: A proud poor person. This is the point of reference in the Hadeeth. A poor person does not possess what could have filled him with pride; wealth usually deludes one thus one becomes arrogant to the slaves of Allah – the Mighty and Sublime, or becomes arrogant to the truth. However, a poor person lacks this capacity, so why should he be arrogant as a poor man?

Allah – the Mighty and Sublime- will not talk to a proud poor man on the Day of Resurrection, he will not look at him, purify him, and he will taste a painful torment.

Arrogance is prohibited for both the rich and the poor, but when a poor man now shows arrogance then that is severer. Hence, people are amazed when they come across a humble rich man, and they consider him as having attained a good level of nobility in character. However, if they come across a humble poor man, it is considered as usual, because poverty makes one to be humble, as he has nothing to take pride in!

So if we see a poor man who is arrogant to the people, refuge is with Allah, or arrogantly reject the truth, such that he has nothing that could have pushed him to be so arrogant, then such a poor man will come under this *Hadeeth*. We seek refuge with Allah.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) under the prohibition of arrogance and self-conceit, which is a Major Sin. The Prophet said: 'Honour is My *Izar* and Pride is My Cloak, whoever vies with Me regarding one of them, shall be tormented'(1).

This is one of the Divine Hadeeths related by the Prophet # from Allah though it is not at the same level as the Qur'an. Qur'an has some special rulings relating to it. The Qur'an is an inimitable miracle; the disbelievers could not produce its entirety, ten chapters or a single chapter like it. Likewise, it is not permitted for the sexually defiled person to recite the Qur'an, and the Prayer will only be correct with the recital of some portion from the Qur'an. Indeed, it is obligatory to recite Soorah Faatihah but it is not permissible to recite the Ahaadeeth Qudusiyyah during Prayers.

Furthermore, the Qur'an is protected— no one can reduce or add to it, it cannot be cited in mere connotation and it contains no element of weakness. However, the *Ahaadeeth Qudusiyyah* can be cited in meanings, and some of them are weak; in fact, there are many *Ahaadeeth* that are forged against the Messenger of Allah . The point is that *Ahaadeeth Qudusiyyah* are not like the Qur'an, it is only that the Prophet will say therein that he got it from Allah— the Mighty and Sublime.

Thus, Allah – the Mighty and Sublime - says: 'Honour is My Izar and Pride is My Cloak'. This hadeeth remained as it has been reported from the Prophet . We do not venture into altering its meaning nor situate a context for it. Rather, we say that this was how Allah – the Mighty and Sublime - stated it and the Prophet reported it from Him like that. Thus, Allah will surely punish whoever challenges His Honour and desires to seize His Dominion from Him, and set up a dominion like His – the Mighty and Sublime, or contests Allah's right to Pride with Him, by displaying pride before the slaves of Allah. He will punish him for his actions and his contesting with Allah – the Mighty and Sublime - for what is solely His – the Mighty and Sublime.

¹ Muslim reported it in the Book of Goodness to Parents and Joining of Ties. No: (2620)

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) from the Messenger of Allah . He said: 'While a man was walking, dressed in clothes admiring himself, his hair combed, he was walking haughtily when Allah caused the earth to swallow him, he will continue to go down in it until the Day of Resurrection'. That is, the earth opened up and swallowed him, buried, and he will continue to sink until the Day of Resurrection, we seek refuge with Allah. This is because of the pride he displayed in his manner of walking and his self-conceitedness; accordingly, the earth swallowed him.

This is similar to the action of Qaarun as mentioned by the author (may Allah shower blessings on him) at the beginning of the chapter. He came out to his people in his best cloth:

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ ٱلذَّينَ يُرِيدُونَ ٱلْحَيَوةَ ٱلدُّنيَا يَلَيْتَ لَنَا مِثْلَ مَا أُوقِى قَارُونُ إِنَّهُ, لَذُو حَظٍ عَظِيمٍ ﴿ وَقَالَ ٱلَذِينَ أُوتُوا ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللّهِ خَيْرٌ لِمَا اللّهِ عَلَيْكِ مَ وَاللّهُ اللّهِ عَلَيْكِ أَوْتُوا ٱلْعِلْمَ وَيْلَكُمْ مُوَابُ ٱللّهِ خَيْرٌ لِمَا اللّهِ عَلَيْكُمْ وَقَالَ اللّهَ عَلَيْكِ أَلْقَالُهُ اللّهَ عَلَيْكُمْ وَاللّهُ وَمَا كَانَ اللّهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ ٱللّهِ وَمَا كَانَ مِن ٱلْمُنتَصِرِينَ الله ﴾

"So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given? Verily! He is the owner of a great fortune. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth). So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. "" [Al-Qasas: 79-81].

His words: 'He continues to go down the earth' could mean that he is still sinking though he remains alive in the life of this world. He will remain in this state of punishment until the Day of Resurrection – alive and confined to the earth, so he is being punished the way the living are being punished. Likewise, it could mean that he is buried in the earth dead, as this is the Way of Allah – the Mighty and Sublime; that he has died but continues to swing in the earth, therefore this swinging will be held to be a transitional life (*Al-Barzakh*) that none knows about. Allah knows best. The point is that this will be the person's requital, and we seek refuge with Allah.

This hadeeth and the previous one contain prohibition of pride and self-conceit; a person should know his worth and should place it in the appropriate perspective.

Allah Alone grants success.

Hadeeth 620

وَعَنْ سَلَمةَ بِنِ الأَكْوَعِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ يَزالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الجبَّارِينَ، فَيُصِيبَهُ مَا أَصَابَهُمْ» (رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسنٌ.

Salamah bin Al-Akwa' reported: Messenger of Allah said, "Man continues to display haughtiness and arrogance until he is recorded among the arrogant and will be therefore afflicted with what afflicts them." [At-Tirmidhi]

Commentary

This is the last *Hadeeth* in the chapter. The Prophet ****** warns against self-conceit and a person will not cease to have pride and arrogance in him until he will be written as one of the arrogant, and he will suffer what the likes of those will suffer.

If there is nothing else as punishment for the arrogant other than the words of Allah, in Allah we seek protection:

﴿كَنَالِكَ يَطْبَعُ ٱللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّادٍ ۞ ﴾

"Thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path)." [Al-Gaafir: 35].

We seek refuge with Allah; this would be a great punishment. Thus, the arrogant will have his heart sealed up such that he will not be able to attain any goodness and will not refrain from evil.

This chapter encompasses two issues:

One: Prohibition of pride, it is one of the Major Sins.

Two: Prohibition of self-conceit such that a person has a feeling of pride in himself; this is also one of the prohibited matters. Often times, it renders the deeds useless; a person may be deprived of rewards without knowing if he is deceived by his deeds, his recitation of the Qur'an or other deeds.

Good conduct Commentary

Al-Haafidh An-Nawawee (may Allah shower blessings on him) stated in his book, *Riyaad us-Saaliheen*: The Chapter of Good Conduct. This implies a chapter on encouraging good conduct, showing its excellence, and elucidation regarding those slaves of Allah – the Mighty and Sublime- described with it. Good conduct comes into play in relationship with Allah and the slaves of Allah.

As for good conduct with Allah – the Mighty and Sublime, this entails pleasure at His Judgements, in Legislation and Predestination, accepting them wholeheartedly without ill feelings or despair. When Allah decrees something for a Muslim, though it might not be pleasing to him, he should accept it and remain patient, and he should say with his tongue and heart: 'I am pleased with Allah as Lord'. And

when Allah legislates a particular ruling, he should be pleased with it, accept it and willing to execute the legislation of Allah – the Mighty and Sublime - wholeheartedly with tranquillity of the mind. This is good conduct with Allah – the Mighty and Sublime.

As for good conduct with the slaves, he should be good to them, as some scholars have explained that it means refraining from doing evil to them, rendering assistance, showing cheerful face and similar things. This is good conduct.

A person refraining from committing evil implies not hurting people with his tongue or his limbs; rendering assistance implies that he is willing to expend his wealth, knowledge, honour and material and immaterial properties for others. Showing a cheerful face means meeting people with a smile, not a grim look, and not turning away his cheek. This is good conduct.

There is no doubt that whoever does all these- he does not harm people, he gives helping hand to others and meets them with a cheerful face- would show patience in the face of harm from others. And there is no doubt that being patient on people's harm is part of good conduct. A person might hurt his brother, perhaps he transgresses against him by taking his wealth illegally, and denying him of his right or similar actions, but the victim remains patient on this harm and seeks reward through that. Verily the good end is for the pious. These are examples of good conduct.

Then the author (may Allah shower blessings on him) began the chapter with the statement of Allah – the Mighty and Sublime - to His Messenger *:

"And verily, you (O Muhammad) are on an exalted standard of character" [Al-Qalam: 4].

This is associated to the oath in the earlier statement.

﴿ نَ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ۞ مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونِ ۞ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونِ ۞ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمِ ۞ ﴾

"Nûn. [These letters (Nûn, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men). You (O Muhammad) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad) will be an endless reward. And verily, you (O Muhammad) are on an exalted standard of character" [Al-Qalam: 1-4].

You, O Muhammad, are excellent in character; none has ever possessed the kind of your character, in all forms. You demonstrate good traits in dealings with Allah – the Mighty and Sublime- and in dealings with His slaves; this include valour, generosity, good interactions with people and in all affairs.

The Prophet's character **s** is the Qur'an in reality. He would implement its lessons, applying its commandments and eschewing its prohibitions.

Then the author (may Allah shower blessings on him) mentioned a part of Soorah Aal-Imran where Allah – the Mighty and Sublime - says:

"(They) who repress anger, and who pardon men" [Aal-Imran: 134].

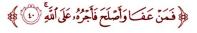
This is one of the attributes of the pious whom Allah – the Mighty and Sublime - will admit into the Paradise. Allah – the Mighty and Sublime - says:

ٱلنَّاسِ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿ ﴿ ﴾

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn. Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinûn (the good doers)." Aal-Imran: 133-34].

"(*They*) who repress anger", that is, those who control their anger, they would not wrong others even if they are angry.

"And who pardon men", that is, when people do evil to them "verily, Allah loves Al-Muhsinûn (the good doers)". Hence, pardoning one who has wronged you is part of good conduct, but this must be placed in proper perspective. If the transgressor is worthy of a pardon, then he should be acquitted, which is praiseworthy. However, if he does not merit the pardon, then it is not praiseworthy to forgive him as Allah – the Mighty and Sublime - said in His Book:



"...but whoever forgives and makes reconciliation, his reward is due from Allah..." [Ash-Shuurah: 40].

Thus, is it better to pardon a person who harmed you by beating you, seizing your wealth, degrading you or similar issues?

We say: This requires further exposition; if he is a malevolent person, known with evil, who might increase in transgression if you pardon him, then you should not pardon him. Demand your right from him with your hand except if there is an Islamic authority to which you can refer the matter. If there is none, then claim your right with your hand so far that will not cause greater evil.

The important point is that if the evil doer is malevolent, then he does not have right to pardon, so do not pardon him; the best thing for you is to demand your right from him because Allah – the Mighty and Sublime - has said: "...but whoever forgives and makes reconciliation..."

However, if some evil things result from the action a man of good conduct, then the best thing is to pardon him "...but whoever forgives and makes reconciliation, his reward is due from Allah..."

The soul might command you to claim your right, but as I have said, if he is entitled to pardon, then the best thing will be that you forgive him; otherwise, no.

Hadeeth 622 and 623

عَنْ أَنَسٍ ﴿ قَالَ: مَا مَسِسْتُ دِيبَاجًا وَلا حَرِيرًا أَلْيَنَ مِنْ كَفِّ رَسُولِ الله ﴿ وَلَقَدْ الله ﴿ وَلَقَدْ الله ﴿ وَلَقَدْ وَسُولِ الله ﴿ وَلَقَدْ خَدَمْتُ رَسُولَ الله ﴾ وَلَقَدْ خَدَمْتُ رَسُولَ الله ﴾ وَلَقَدْ خَدَمْتُ رَسُولَ الله ﴿ عَشْرَ سِنِينَ، فَمَا قَالَ لِي قَطُّ: أُفِّ، وَلاَ قَالَ لِشَيْءٍ فَعَلْتُهُ: أَلا فَعَلْتَ كَذَا؟. متفقٌ عَلَيه .

Anas reported: I never felt any piece of velvet or silk softer than the palm of the Messenger of Allah , nor did I smell any fragrance more pleasant than the smell of Messenger of Allah . I served him for ten years, and he never said 'Uff' (an expression of disgust) to me. He never said 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done. [Al-Bukhari and Muslim]

وَعَنْ الصَّعب بن جَثَّامَةَ رَضِيَ الله عَنْهُ قَال: أَهْدَيْتُ رَسُولَ الله ﷺ حِمَارًا وَحْشِيًّا، فَرَدَّهُ عَلَيَّ، فَلَمَّا رَأَى مَا فِي وَجْهِي قَالَ: "إِنَّا لَمْ نَرُدَّهُ عَلَيْ. عَلَيْه .

Sa'b bin Jaththamah & reported: I presented a wild ass to Messenger of Allah & as a gift but he returned it to me. When

he perceived signs of despair on my face, he said, "I have declined to accept it because I am in the state of Ihram." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned in his book, *Riyaad us-Saaliheen*, under the chapter of good conduct, on the authority of Anas bn Maalik (may Allah be pleased with him) who said: 'I never felt any velvet nor silk softer than the hand of the Messenger of Allah' ...

Anas (may Allah be pleased with him) served the Messenger of Allah (may Allah be pleased with him) for ten years. His mother brought him to the Prophet when he arrived in Madeenah, and said: 'O Messenger of Allah, this is Anas bn Maalik. He shall be serving you'. Therefore, the Prophet accepted him to serve him, and he sought blessing for him from Allah in his wealth and children. So Allah – the Mighty and Sublime - put blessing in his wealth and children such that it was said that he had a garden that would bear fruit twice annually out of the blessing in wealth which the Messenger of Allah had sought for him from Allah. As for his children, his direct progeny, they were up to one hundred. These were due to the blessing that the Messenger of Allah sought for him from Allah – the Mighty and Sublime.

He said he had never touched any velvet or silk softer than the hand of the Messenger of Allah **%**. Thus, one will find the hand of the Messenger of Allah **%** very soft if touched.

As Allah – the Mighty and Sublime - has softened his hand, so also did He – the Mighty and Sublime - soften his heart. Allah – the Mighty and Sublime - says:

﴿ فَبِمَا رَحْمَةِ مِنَ اللَّهِ لِنتَ لَهُمْ ۚ وَلَوْ كُنتَ فَظًا غَلِيظَ ٱلْقَلْبِ لَاَنفَشُواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَالسَّمْ فِي ٱلْأَمْرِ فَإِذَا عَزَمْتَ فَتَوكَلُّ عَلَى ٱللَّهِ اللَّهِ ﴿ اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا الل

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah..." [Aal-Imran: 159].

So also was his scent; he had not smelt any fragrance more pleasant than the odour of the Messenger of Allah . The Messenger of Allah used to radiate good smell because he applied perfume considerably; he said: 'Women and perfume had been endeared to me, and the pleasant of my eyes has been placed in Salat'(1). He say, as a person, was fragrance; people would rush to obtain and seek blessings with his sweat due to its virtue. This action, seeking blessing with his sweat and his spittle say, is one of the dinstinct exclusive rights of the Messenger of Allah say.

So Anas (may Allah be pleased with him) said: 'I served the Prophet for ten years and he never said a word of contempt to me', that is, he never showed aversion for me. He served the Prophet for ten complete years and he never uttered a disdainful word to him! One of us would have become disgusted of one of his attendees within a week. However, this man, Anas, served the Prophet for ten years, and the Prophet never said a word of derision to him.

Likewise, he so never said about anything I did: 'Why did you do this?' This includes actions Anas would do out of his personal exertion. The Prophet so would not reprimand him or reproach him for it, nor would he say: 'Why did you do this?' So, the Prophet was living with Anas as Allah – the Mighty and Sublime - had guided him (in the Qur'an) in His Statement – the Mighty and Sublime:

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." [Al-A'râf: 199].

'Al-Afw' is what is fair in people's character and what is easy. That

¹ An-Nasaai reported it in the Book of Relating with Women. No: (3939)

is, take from people's character what is easy, do not wish that people should be as you want at all times, whoever desires that will lose many things; but you should take what is easy. Relate with people in a manner that if something comes to you, you will accept it and if it misses you, you will not be angry. That was why Anas (may Allah be pleased with him) said: 'He never said to anything I do: Why do you do this and that?' This was one of the excellent characters of the Messenger of Allah **.

One of his characters was that he does not flatter people in the Religion of Allah, but he would always delight their hearts. Thus, a companion, As-Sa'b bin Jaththaamah (may Allah be pleased with him) walked by the Prophet # while he # was in a state of $Ihram^{(1)}$. As-Sa'b bin Jaththaamah (may Allah be pleased with him) was a good sprinter and archer.

The Prophet six visited him as a guest, he witnessed that there was none better in hospitality than Ibn Jaththaamah (may Allah be pleased with him). So he went to hunt for what he would use to take care of the Messenger of Allah so he caught a zebra for him which was very common in the Arabian Peninsula at that time as a game, but it has now reduced. He caught the animal for the Messenger of Allah and he brought it to him, but the Messenger of Allah rejected it. That caused difficulty for As-Sa'b. Why would the Messenger of Allah reject this gift; so his countenance changed. When the Messenger Allah noticed the change in his expression, he brought happiness to his heart by saying: 'We have not turned it down from you if not for the fact that we are in a state of *Ihram*'. A person in state of *Ihram* cannot eat from a game that was hunted for him.

Hence, the Prophet at the from the game Aboo Qataadah (may Allah be pleased with him) caught because he had not killed it specifically for him. This is the soundest opinion on this issue; it is prohibited for a person in a state of *Ihram* to consume a game specifically killed for him. However, there is nothing wrong with it if a person catches it and he gives it to another person in a state of *Ihram* to eat from it.

Translator's Note: That signifies that one is in state of ritual consecration for the Hajj or lesser Hajj.

Some scholars opine that a person in a state of *Ihram* cannot eat from a game in any form, whether it is caught because of him or not. They claimed that the *Hadeeth* of Ibn Jaththaamah came much later after the event of Abu Qataadah (may Allah be pleased with him). That the *Hadeeth* of the latter was during the incident of the *Hudaybiyyah*, in the sixth year (of *Hijrah*), while the former was during the Farewell Hajj, in the tenth year; hence, the ruling of the latest *Hadeeth* will be considered.

However, this view is rejected based on a principle of the Science of $Hadeeth^{(1)}$; unifying the evidences (Jam'u) takes precedence over claim of abrogation (Naskh). Therefore, claim of abrogation will fail if it is possible to merge the evidences, which is feasible in this case. And this can be stated that: A game caught because of a person in a state of Ihram is forbidden for the person to eat, but if a person catches a game for himself and gives it to a person in a state of Ihram to eat, there is nothing wrong with this.

This view is strengthened by the *Hadeeth* of Jabir bin Abdullah, may Allah be pleased with both, that the Prophet $\frac{1}{2}$ said: 'Land animals are permissible for as long as you do not hunt them yourselves, or it is not done for you'.' This delineation is clear: 'as long as you do not hunt them yourselves, or it is not done for you'.

The key point is that this *Hadeeth* of As-Sa'b bin Jaththaamah (may Allah be pleased with him) contains two important benefits:

One: the Prophet * would not bootlick anyone in the affairs of the religion of Allah – the Mighty and Sublime. Otherwise, he would have accepted the gift from As-Sa'b bin Jaththaamah, and kept quiet out of pleasure and accommodating him. However, he would not do such a thing.

Two: it is important for one to mollify his companion whenever he does anything he might not like. He should explain the reason behind

¹ Translator's Note: Called 'Uluum Al-Hadeeth'

² Aboo Dawood reported it in the Book of Hajj Rites. No: (1851), and At-Tirmidhee reported it in the Book of Hajj. No: (846), and An-Nasaai in the Book of Hajj. No: (2828)

his action so that the mind of the latter will be free and tranquil. This is one of the guidance of the Messenger of Allah #8.

Allah alone grants success.

Hadeeth 624, 625 and 626

وَعَنِ النَّوَّاسِ بِنِ سمعانَ رَضِيَ الله عَنْهُ قَال: سَأَلْتُ رَسُولَ الله ﷺ عَنْ الْبِرِّ وَالإِثْمُ: مَا حَاكَ فِي نَفْسِكَ، عَنِ الْبِرِّ وَالإِثْمُ: مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ » رَوَاهُ مسلم .

Nawwas bin Sam'an reported: I asked Messenger of Allah about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it." [Muslim]

وَعَن عَبْدِ الله بن عَمرو بن الْعَاص رَضِيَ الله عَنْهُمَا قَال: لم يَكُن رَسُولُ الله ﷺ فَاحِشًا وَلا مُتَفَحِّشًا. وَكَانَ يَقُولُ: "إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقًا» متفقٌ عَلَيه .

'Abdullah bin 'Amr bin Al-'As in reported: Messenger of Allah in did not indulge in loose talk nor did he like to listen to it. He used to say, "The best of you is the best among you in conduct." [Al-Bukhari and Muslim]

وَعَنْ أَبِي الدَّرْدَاء رَضِيَ الله عَنْهُ: أَنَّ النَّبِيَّ وَقَال: «مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ الله يُبْغِضُ الْفَاحِشَ الْبَذِيَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسَنٌ صحيح.

Abud-Darda & reported: The Prophet said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer

than good manners. Allah hates one who utters foul or coarse language." [At-Tirmidhi]

Commentary

Imam An-Nawawee (may Allah shower blessings on him) mentioned all these *Ahaadeeth* in the book, *Riyaad us-Saaliheen*, under the chapter of good conduct. And some of the *Ahaadeeth* have been mentioned earlier.

As for the *Hadeeth* of Nawaas bin Sam'aan (may Allah be pleased with him) that the Prophet $\frac{1}{2}$ said: 'Virtue is noble character', this clause has been explained previously. In the earlier place, we explained that good character comes with numerous virtues.

As for sin, he said so 'What causes doubt in you and you hate that people should know about it', that is, it disturbs the heart, the mind is not at rest regarding it, and you dislike that people should catch you doing it.

However, this statement is for a believer. Sins do not cause any distress to the heart of an ardent sinner, and he does not care if people know about it, he would rather spread it and he does not attach any importance to it. In contrast, Allah – the Mighty and Sublime - has filled the heart of a believer with light, which troubles his heart whenever he wants to commit evil. So, he will hesitate to do it and he will dislike that people should meet him on it. This distinction only applies to a believer.

However, sinners do not attach importance to others discovering their crimes, as this would not cause any reverberation in their hearts. Rather they would commit the acts with all sense of impunity and hilarity of the hearts, and we seek refuge with Allah. Allah – the Mighty and Sublime - has said:

﴿ أَفَمَن زُيِّنَ لَهُ سُوَّءُ عَمَلِهِ عَوْءَاهُ حَسَنًا فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءٌ فَلَا نَذْهَبْ فَا أَفْمَن نُيِّنَ لَهُ سُوَّءُ عَمَلِهِ عَلِيمٌ بِمَا يَصْنَعُونَ ﴾ نَفْسُكَ عَلَيْمٍ مَسَرَتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴾

"Is he, then, to whom the evil of his deeds made fair seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad) in sorrow for them. Truly, Allah is the All-Knower of what they do!" [Al-Faatir: 8].

An evil deed may be made pleasing to some people, they will be happy with it as we see those who take intoxicants do; they are happy when they do that. Likewise, those who devour *Riba*, those who engage in prostitution and adultery are all happy when they perpetrate these acts; they do not show any concern for their deeds. Even at times, when they do it in secret, they will go out to announce it in public as some sinners do when they return from foreign countries, realms known for immoralities. When these people come back after they might have committed various atrocities there, they would narrate what they did in those countries; that they committed illegal sexual intercourse, drank a particular brand of alcohol and similar acts.

So, these Ahaadeeth contain a description of the Messenger of Allah ﷺ; he would not engage in vain talks – he was far from that naturally. He was not indecent, in person and inherent aptitude, but modest and easy-going; he ¾ was the farthest of people from profanity in speech or action.

The *Hadeeth* also encourages good conduct; it is one of the weightiest things on the Scales on the Day of Resurrection. And this is by way of awakening desire for it.

So it is incumbent on you, my Muslim brother, to enhance your conduct with Allah – the Mighty and Sublime - by accepting His Judgements, His Universal and Legislative Rulings, with open heart, obedience, pleasure and submission. You must also enhance your conduct with the slaves of Allah – the Mighty and Sublime. Verily Allah – the Mighty and Sublime - loves those who do good.

And Allah Alone grants success.

Hadeeth 627 and 628

وَعَنْ أَبِي هُرَيْرة رَضِيَ الله عَنْهُ قَال: سُئِلَ رَسُولُ الله عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّة؟ قَال: «تَقْوَى الله وَحُسنُ الْخُلُقِ» وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّة؟ قَال: «الْفَمُ وَالفَرْجُ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَديثٌ حَسنٌ صحيح.

Abu Hurairah reported: Messenger of Allah was asked about the deed which will be foremost to lead a man to Jannah. He replied, "Fear of Allah and the good conduct." Then he was asked about indulgence which will admit a man to Hell (Fire) and he answered, "The tongue and the genitals." [At-Tirmidhi]

Abu Hurairah reported: Messenger of Allah said, "The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives." [At-Tirmidhi]

Commentary

Imam An-Nawawee (may Allah shower blessings on him) mentioned these *Ahaadeeth* about good conduct in his book, *Riyaad us-Saaliheen*, under the chapter of good conduct. One of them is the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet swas asked about the foremost gateway of entering into Paradise. Then, he sanswered by saying: 'Fear of Allah and good conduct'.

'The Fear of Allah': This is a comprehensive statement for carrying out what Allah – the Mighty and Sublime - has commanded and eschewing what He – the Mighty and Sublime - has forbidden. This is the fear of Allah – the Mighty and Sublime.

Tagwa (fear) of Allah is derived from the word 'al-Wigaayah',

which means a person taking to something to protect himself from Allah's punishment. In reality, nothing will safeguard one from Allah's punishment except implementing the commandments and steering clear of the prohibitions.

What will lead most people to Hell are the tongue and the genitals. The tongue refers to speech; a person may utter a word, which he does not attach importance to, and he will be thrown seventy years⁽¹⁾ deep into the hell, refuge is sought with Allah. Hence, the Prophet said to Muaadh bin Jabal (may Allah be pleased with him): 'Shall I not tell you what possesses all those?' He said: 'Tell me O Messenger of Allah .". Therefore, he held out his tongue with his hand and said: 'Take care of this'. Muaadh (may Allah be pleased with him) went on: 'O Messenger of Allah, will we be held responsible for what we utter with our mouth? The Prophet replied: 'May your mother be bereaved of you O Muaadh; will people be brought on their faces in the Hell if not as a result of what their tongues earned for them⁽²⁾'.

Since the tongue is soft, so is deploying it easy since a person does not become tired of talking. It is not comparable to using the hand, leg or eye to act, which can be tiring, but using the tongue is very stress-free. Many a time, you see a person engaging in actions that are harmful to him such as backbiting, snooping, cursing and abusing without awareness and he ends amassing tonnes of sins.

As for the genitals, the intent is illegal sexual intercourse, and more abhorrent is homosexuality. The soul also calls to it frequently, especially among the youths, making it alluring to him and advancing stepwise, until he is caught in illegal sexual intercourse without realising it.

Consequently, the Prophet ## foreclosed all the paths that could lead to this evil. Hence, he ## forbade a man from being in seclusion with a (non-related) woman, a woman from exposing her face to strange men, and women beautifying their voices during discourse

¹ Translator's Note: the word 'Khareef' literally means autumn (one of the seasons of the year), and in the context of above, it means 'year'.

² At-Tirmidhee reported it in the Book of Faith. No: (2616); and Ibn Maajah reported it in the Book of Trials. No: (3974)

so that those who have disease in their hearts would not transgress. And there are other barriers which the Prophet # has put in place to prevent the occurrence of this evil because the soul hearkens to it. So, the major gateways for people to Hell are the actions of the tongue and the genitals, we ask Allah for protection.

Then he mentioned one of the excellence of good conduct- the best of people in character are the most complete in Faith. The Prophet has said: 'The most perfect believer in Faith is he that has the most excellent character'. This is an evidence showing variance in the levels of Faith, and that people differ regarding it; some possess richer Faith than others based on their respective deeds. A person boosts his Faith whenever he enhances his conduct. This is a clear exhortation for man to better his moral bearing according to his ability.

He said: 'The best of you are those who are the best to their wives'. This has been narrated from the Prophet that: 'The best of you are those who are best to their wives, and I am the best among you for I am the best to my wives⁽¹⁾'. Hence, it is important for one to be the best companion, best lover and best teacher to his wife because they are more entitled to your kind treatment than others. Therefore, start with the nearest family members. This is important.

This is dissimilar to the condition of some people today- they are good to strangers but are very bad to their wives, and refuge is sought with Allah. This is contrary to the guidance of the Prophet s; the right thing is to be good to your wives and strangers, but your wives are more deserving of your benevolence than others are.

Hence, when Aa'ishah (may Allah be pleased with her) was asked about the Prophet's # routine at home, she said: 'He used to be in service of his household'(2). That is, he # used to assist them on some important house chores; he # would milk the goat for his wives, repair his footwear and sow his clothes. This is how a person should be to his wives – a great companion.

¹ At-Tirmidhee reported it in the Book of Excellence. No: (3892); and Ibn Maajah reported it in the Book of Marriage. No: (1977).

² Al-Bukhaari reported it in the Book of Manners. No: (6039)

Hadeeth 629, 630 and 631

وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ» رَوَاهُ أَبُو دَاود.

'Aishah * reported: I heard Messenger of Allah * saying: "A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day." [Abu Dawud]

وَعَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ، وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ، وَإِنْ كَانَ مَازِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسُنَ خُلُقُهُ » حَديثٌ صحيح، رَوَاهُ أَبُو داود بإسْنَادٍ صحيح. الْجَنَّةِ لِمَنْ حَسُنَ خُلُقُهُ » حَديثٌ صحيح، رَوَاهُ أَبُو داود بإسْنَادٍ صحيح.

Abu Umamah Al-Bahili reported: Messenger of Allah said, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners." [Abu Dawud]

وَعَنْ جَابِر رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «إِنَّ مِنْ أَحبِّكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنكُمْ أَخْلاقًا. وَإِنَّ أَبْغَضَكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ » قَالُوا: يَا رَسُولَ الله قَدْ عَلِمْنَا «الثَرْثَارُونَ وَالْمُتَشَدِّقُونَ» فَمَا الْمُتَفَيْهِقُونَ؟ قَال: «الْمُتَكَبِّرُونَ» وَقَال: حَدِيثٌ حَسنٌ .

Jabir & reported: The Messenger of Allah & said, "The dearest and nearest among you to me on the Day of Resurrection will be one

who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun." The Companions asked him: "O Messenger of Allah! We know about the pompous and the garrulous, but we do not know who Al-Mutafaihiqun are." He replied: "The arrogant people." [At-Tirmidhi]

Commentary

The author (may Allah shower blessings on him) cited a number of *Ahaadeeth* about good conduct. One of them stated that those who will be closer to the Messenger of Allah son the Day of Resurrection will be the best in character. So, you move closer to Allah – the Mighty and Sublime - and His Messenger whenever you enrich your conduct. In contrast, the *Ath-Tharthaaroon*, *Al-Mutashadiqoon* and *Al-Mutafaihiqoon* will be farthest of people from the Messenger of Allah so.

Ath-Tharthaaroon, the loquacious, are full of trivial conversation and overbearing in gatherings. Whenever they are in an assembly, they take over the discourse to the detriment of others as if they are the only attendees, without allowing others to speak. There is no doubt that this is arrogance.

However, there is no harm in this if the congregation permitted him to admonish them or advise them. An offensive talk is your action of dominating discourse without allowing others to talk. Indeed, some people might love to talk but unable for the fear of interrupting this person who has dominated the sitting with his speech.

Al-Mutashadiqoon, the garrulous, speak with the corner of the mouth, you see him talk as if they are the most fluent of the Arabs out of arrogance and prance. For instance, he speaks Arabic Language to an audience who do not understand it. So, if he speaks the language before them, they will consider this as mere ranting and babbling.

But when you teach students, it is necessary to speak the language so they become accustomed to the language and its articulation. As for speaking it before the masses who do not understand the language, it is not proper for you. You should rather address them in a language they understand and avoid importing strange words that will be burdensome on them for this is considered as declamation in speech.

As for 'Al-Mutafaihiquon', the Prophet ﷺ described them as the arrogant, who are overbearing on people, and they walk as if they are on leaves out of pride and arrogance. There is no doubt that this is an objectionable behaviour and it is necessary for one to be wary of it. Man is but human, so it is important for him to recognise his limits and he should remain humble even if Allah – the Mighty and Sublime - has favoured him with wealth, knowledge or honour. The humility of those whom Allah – the Mighty and Sublime - has favoured with wealth, knowledge and honour is better than the humility of others lacking in these graces.

As a result, it has been reported in a *Hadeeth* that one of those whom Allah will not speak to, look at or purify (on the Day of Resurrection) is an arrogant poor man⁽¹⁾ because there is no reason for his haughtiness.

Thus, the people whom Allah – the Mighty and Sublime - has favoured with wealth, knowledge and dignity are better, in their state of humility, than those whom Allah – the Mighty and Sublime - has not granted these assets.

Therefore, it is obligatory for whoever Allah – the Mighty and Sublime - has granted a bounty to increase in gratitude to Allah – the Mighty and Sublime, by humbling himself to the truth and before the people.

I beseech Allah to make you and me attain excellent character and deeds, and distance us and other Muslims from evil character and deeds. Verily He is the Most Generous, Most Bountiful.

¹ Muslim reported it in the Book of Faith. No: (107)

Clemency, tolerance and gentleness

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Clemency, Tolerance and Gentleness.

These three themes are close: Clemency, Tolerance and Gentleness.

Al-Hilm refers to forbearance, that one controls himself at the time of anger. When a cause of anger occurs and he has the ability to act, but he forebears and does not castigate nor hasten to seek retribution.

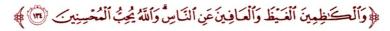
Al-Anaat refers to tolerance, which entails cautiousness and avoiding hastiness in dealings. He does not take matters on face value, and becomes hasty and judges a thing before careful examination and scrutiny.

Ar-Rifq refers to gentleness. It is dealing with people with kindness and leniency even with those who are entitled to punishment and warning.

Nevertheless, this is appropriate if the person is entitled to gentleness. Allah – the Mighty and Sublime - says:

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment" [Noor: 2].

Then the author (may Allah shower blessings on him) cited some verses; he mentioned the Statement of Allah – the Mighty and Sublime:



"(Those) who repress anger, and who pardon men; verily, Allah loves Al-Muhsinûn (the good doers)." [Aal-Imran: 134].

This is the description of the pious, those whom Allah – the Mighty and Sublime - has promised Paradise; they suppress their anger.

And in His – the Mighty and Sublime - Words: "Who repress anger" is an indication that it was not easy for them to suppress the anger, but they forced their souls to do so. Hence, the Prophet ﷺ said: 'He is not tough he that throws others in a wrestling (bout) verily the tough one is he who holds back himself at the time of anger'(1).

As for His Statement 'and who pardon men'; this has been discussed earlier and detailed explanation given regarding who is entitled to pardon and who is not. Therefore, a malicious person who will only increase in transgression if pardoned should not be granted forgiveness.

However, a person who is entitled to pardon should be forgiven because Allah – the Mighty and Sublime - said:

"But whoever forgives and makes reconciliation, his reward is due from Allah" [Ash-Shuurah: 40].

The second verse is the statement of Allah – the Mighty and Sublime:

"Show forgiveness, enjoin what is good, and turn away from the ignorant (i.e. don't punish them)." [Al-Araaf: 199].

In the above, Allah – the Mighty and Sublime - only asked him to show forgiveness, not an order to forgive. He said: "Show forgiveness"

¹ Al-Bukhaari reported it in the Book of Manners. No: (6114); and Muslim reported it in the Book of Goodness to Parents and Joining of Ties. No: (2609)

and the intent is that which is excusable and easy for people. People interact with one another, thus whoever wants people to interact with him in the requisite and perfect manner will find this difficult and burdensome on him and wear them out.

However, whoever takes guidance from this verse, by accepting what is fair and easy from people, will accept whatever comes his way from them and overlook whatever they mislay of his rights except when the injunctions of Allah – the Mighty and Sublime - are being violated. This is what Allah has guided us to regarding showing clemency. So take what is easy from people's character when dealing with them, and you are gracious if you overlook the remaining.

"Enjoin what is good" that is, command what people know among themselves and what the Sharee'ah defines as good conduct. Do not be silent on enjoining what is good. When people deny you of some of your rights, do whatever you desire but it is necessary to enjoin good.

"And turn away from the ignorant". The intent by the ignorant here is not the one who is lacking in knowledge, but the foolish who is devoid of good sense of judgement in dealings. As Allah – the Mighty and Sublime - has said:

"Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise." [An-Nisaa: 17].

The ignorant here are the foolish who are ignorant of the inalienable rights of others, thus they care less about them. So turn away from such people, and show no concern for them. When you turn away from them without concern, they may become weary and shattered, and then come back to their senses. However, if you oppose them and contend with them or you wish for your complete rights, they may become more obstinate in opposing you, due to their stupidity, and

will not give you what you desire.

These three charges from Allah – the Mighty and Sublime – contain lots of goodness if we can adhere to them.

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." [Al-Araaf: 199].

His Words – the Mighty and Sublime: "And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah." [Ash-Shuurah: 43].

He patiently endure the harm and pardons when he is wronged "that would truly be from the things recommended by Allah". That is, it is one of the signs that a man possesses strong resolve and ability to control himself. This is because people can be classified into three groups regarding this matter: some set of people cannot control themselves in any way; some can only achieve this with much difficulty; and others can do that easily without any difficulty.

Allah – the Mighty and Sublime - has endowed this third group of people with excellent character; hence, they show patience and pardon others because these noble traits have been made easy for them.

The one who remains patient in the face of harm from people, endures it, hopes for rewards from Allah – the Mighty and Sublimeand forgives others has achieved these matters of great importance.

Therefore, this is a clear encouragement for one to be patient and forgiving. We have earlier elucidated on the issue of pardoning criminals and transgressors; it is neither praiseworthy nor blameworthy in absolute terms, as the accompanying benefits must be considered.

Hadeeth 632,633, 634 and 635

وَعَنِ ابنِ عَبَّاس رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ لأَشَجِّ

Ibn 'Abbas reported: Messenger of Allah said to Ashaj Abdul-Qais (), "You possess two qualities that Allah loves. These are clemency and tolerance." [Muslim]

'Aishah * reported: The Messenger of Allah * said, "Allah is Forbearer and loves forbearance in all matters." [Al-Bukhari and Muslim]

'Aishah reported: The Prophet said, "Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity, and does not give for any thing besides it (forbearance)." [Muslim]

'Aishah reported: The Prophet said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective." [Muslim]

Commentary

In the course of ahadeeth, the author (may Allah shower blessings on him) reported the statement of the Prophet state to Ashaj Abdul-Qays (may Allah be pleased with him): 'You possess two qualities that Allah loves: Clemency and tolerance'.

Clemency: he endures at the point of harm and transgression. However, this is not in the manner of a donkey that does not attach importance to whatever is done to it. He is hurt but remains lenient, without rushing to retaliate, until punishment is considered better than pardon.

Tolerance: he is cautious in taking decisions and avoids impetuosity. The major cause of destruction to people, which usually brought about their downfall, is their hastiness in dealing with issues, be it in transmitting news, passing judgements on information or other matters.

There are people who make off with information simply based on what they hear, narrating and transmitting them. It has been reported in a *Hadeeth* that: 'It suffices for a man to be a liar if he narrates everything he hears⁽¹⁾'.

And some people are usually eager to pass judgement; he hears something from someone and believes that the other person actually said or did it. He rushes to pass judgement on him that he has made a mistake, gone astray or similar sentiments. This is a blunder. There is always goodness in caution.

Then the author mentioned the three Ahaadeeth of Aa'ishaha (may Allah be pleased with her) under the chapter of leniency. It shows that leniency is beloved by Allah – the Mighty and Sublime; it will not be in anything except that it beautifies it, and its absence in anything will always make it ugly. Therefore, it contains encouragement for one to be gentle in all his affairs – gentle in his dealings with his family, his brothers, his friends and the generality of people. Verily Allah is Gentle and He loves gentleness.

Hence, one will find sweetness and pleasure when one relates with people with gentleness. But if he relates with them harshly, he will end up in regret saying: 'Had I known, I would not have done so-and-so' but it might be too late. However, if he had related with gentleness, leniency and tolerance, he will be happy and will not regret his actions.

¹ Muslim reported it in the preface of his Saheeh. No: (5)

We beseech Allah to make us all achieve what is good and beneficial, and attain excellent character and manners.

Hadeeth 636

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عَنْهُ قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ، فَقَامَ النَّاسُ إِلَيْهِ لِيَقَعُوا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «دَعُوهُ وَأَرِيقُوا عَلَى بَوْلِهِ سَجْلاً مِنْ مَاءٍ، أَوْ ذَنُوبًا مِن مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مَعَسِّرين» رَوَاهُ الْبُخَارِي.

Abu Hurairah reported: A bedouin urinated in the mosque and some people rushed to beat him up. The Prophet said: "Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned the hadeeth of Aboo Hurayrah (may Allah be pleased with him) about a Bedouin who urinated in the mosque (of the Prophet) in his book, *Riyaad us-Saaliheen*, under the chapter of clemency, tolerance and gentleness.

A Bedouin, a member of nomadic tribe of Arabs, usually does not understand the rulings of *Shareeah* because he lives in the desert with his camels and sheep. He does not have knowledge of the *Shareeah* of Allah, as Allah – the Mighty and Sublime - has said:

"The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah's Commandments and His Legal Laws, etc.) which Allah has revealed to His Messenger" [Taubah: 97].

That is, they are close to not understanding the limits of what Allah – the Mighty and Sublime - has revealed to His Messenger ﷺ, because they live in the villages far away from people, and from knowledge and the *Sharee'ah*.

This Bedouin entered the mosque and he needed to urinate, so he relieved himself at a corner in the mosque. Accordingly, people intended to restrain him, but the Prophet ## told them: 'Leave him', that is, leave him to complete his discharge of urine 'and pour a bucket of water over it. You have been sent to make things easy not to make things difficult'. Therefore, people left him alone.

After he completed the act, the people poured a bucket of water on the urine, so the place was cleansed and the danger was removed. Then he summoned the Bedouin and told him: 'Verily these mosques are not appropriate to be brought with things dirty or filthy; they are for the Prayers and recitation of the Qur'an, and saying the *Takbeer*' or a similar statement.

This Hadeeth contains a number of benefits:

One: Excuse due to ignorance. Then an ignorant person should not be treated as a knowledgeable person would be treated. This is because such knowledgeable person is obstinate while the ignorant person is desirous of knowledge, so he ought to be excused based on his ignorance. Hence, the Prophet ** excused him and he was gentle with him.

And from the lessons is that the *Sharee'ah* demands preventing a greater harm with the lesser of the two evils; that is, if there are two evils, and there is no choice but to commit one of the two, he should take to the lighter of the two.

Thus, here we have before us two evils:

One: the Bedouin continuing his discharge of urine, this is an evil.

Two: preventing him from completing the act, this is also an evil which is worse because the following might result from it:

First: it will cause difficulty for the one that is urinating. This is because preventing him from completing it, at the point of emergence, can harm him. Indeed, the urinary tract may be affected.

Two: if he were standing erect, he would have raised his cloth in order for splashes of urine not to touch him. At this moment, that might cause the urine to splash all over the place. If he were squatting, his private part would become exposed to people. Then, this is in the mosque. In addition, he might have lolled his cloth, then the cloth and body would become soiled. This is also evil.

For this reason, the Prophet # left the man to finish urinating then ordered that a bucket of water be poured on it.

Hence, we arrive at a principle: When there are two evils, and there is no way out but to commit one of the two, the lesser evil is carried out to evade the greater evil. Ditto for good deeds- if there are good deeds that cannot be implemented in concert, preference is given to them in their order of magnitude. Therefore, preference is given to the greater good in beneficial matters while preference is given to the lesser evil in evil deeds.

Another benefit of this *Hadeeth* is the obligation of cleaning the mosque, albeit it is a communal obligation. This is premised on the statement of the Messenger of Allah **%:** 'And pour a bucket of water over it'. So it is obligatory for whoever sees a dirt in the mosque to remove it himself, or inform a mosque supervisor to remove it.

And from the lessons in the *Hadeeth* is the requirement for purity of the prayer place. Hence, it is obligatory for the one who intends to pray to purify his cloth, body and the place of Prayer. This is necessary, be it a bare floor, rug or other than that. The important point is the purity of place of worship.

Another benefit is that it is sufficient to pour water once on the impure surface in order to purify it if the water removes the dirt. However, if the impurity is a mass like (human) excreta, animal droppings and similar substances, it becomes obligatory to remove this mass then water can be used to clean it.

Another benefit is that water is necessary for removing impurity. This is taken from the Prophet's statement **state**: 'and pour a bucket of water over it'. Hence, impurity cannot be removed except with water. This is the opinion of majority of the scholars.

However, the correct opinion is that impurity can be purified with anything that can remove it, be it water, petrol or other substances. The Prophet sonly ordered for water to be poured on the point of urine because it is faster in cleaning the surface. Otherwise, air or sunrays could have purified the place after a period without pouring water on it, but water is faster and easier.

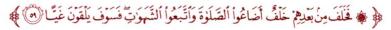
It is known that during the time of the Prophet $\frac{1}{2}$, these detergents and petroleum products were not in existence; hence, they would use water as cleansing agents. Nonetheless, if the impurity is removed with a detergent, the spot becomes pure because impurity is what could be seen as dirty or impure. So, when it is no more, then the place has become clean again, irrespective of what has been used to clean it.

For this reason, excreta and urine can be cleaned with stones; it is sufficient for one to cleanse himself using three stones.

And when a woman's cloth, which trails along on the ground, passes by a dirt, it is cleansed by passing through a pure surface thereafter.

One of the customs of the women during the time of the Prophet ** was for a woman to go out in an elaborate cloth that would cover her feet with a span or two, without exceeding a cubit, trailing behind her. That was during the time of the Prophet **, the era of chaste women in a chaste period, so what is the situation like today?

Regrettably, the present day Muslims do not emulate the early predecessors of this nation, but they take after the latter generations whom Allah – the Mighty and Sublime - says about:

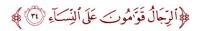


"Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell." [Maryam: 59].

Today, we are emulating the latter generations; rather, we emulate inferior beings, our enemies from the Jews, Christians, Magians, idol worshippers and similar beings. Sadly, we emulate them in what they wear. So nowadays, when this magazine called 'Al-Bur'dah' arrives, you see women rushing to check its contents in order to do what they do.

I say: It is obligatory for the leaders to prevent the circulation of these magazines among women because a woman is weak – weak in intelligence and religion, as the Messenger of Allah has described them. He said: 'I have not seen those who are deficient in intelligence and religion and who can cause the intelligence of a resolute man to veer off, than you (these) women' (1). A woman deceives and deludes (men) with these outward appearances (that she learns from those magazines).

And very unfortunately, many men are only men in attire but are women in reality. Women have gained control over them, they are their protectors, contrary to what Allah – the Mighty and Sublime - has commanded:



"Men are the protectors and maintainers of women" [An-Nisaa: 34].

But many women today have become protectors and maintainers of men. She is the ones who controls the man; she wears and does what she likes without any consideration to her husband or any male relative.

Hence, it is obligatory for the people in authority to prevent the circulation of these magazines that expose us to these modes of dressing which are alien to Islam. When the women of the time of the

¹ Al-Bukhaari reported it in the Book of Menstruation; no: (304); and Muslim reported it in the Book of Faith. No: (80)

Prophet **#** go out, they would wear long garments so that their heels would not show.

But in the homes, they were as Shaykh ul-Islam Ibn Taymiyyah (may Allah shower blessings on him) said: 'When the women of the time of the Prophet $\frac{1}{2}$ are in their homes, they would wear clothes that would cover their palms to the ankles of the legs'. This is when she is at home with only women and men who are prohibited for her in marriage. Irrespective of that, they would cover their palms to their ankles. All those parts would be concealed.

With this, we understand the evil fantasy of those who conceptualise the statement of the Prophet *: "A woman should not look at the nakedness of another woman" as permissibility for a woman to limit her cloth to what covers the navel to the knee. They want a woman to expose her entire body except what is between the navel and the knees. Who has said that?

The Prophet was addressing looking at another woman, not clothing; he said : 'A woman should not look at the nakedness of another woman'(1). That is, a woman might remove her cloth in order to relieve herself, excreta or urine, so he said: "Do not look at her nakedness" and he did not tell a woman to wear what will only cover her navel to the knees. Whoever might have deduced otherwise from the Prophet's statement is (following) an inspiration from the Devil. Let us consider how the women used to dress during the time of the Prophet as model of dressing for our women.

Hence, it is necessary we correct this notion which every woman who lacks understanding and contemplation regarding what has been earlier mentioned chants. We say to her: Do you think that the Islamic Legislation would permit a woman to appear before other women without anything on her except shorts that will cover what is between her navel and her knees; who will say this is the Islamic Legislation? Who will say this is the meaning of the Prophet's statement: 'A woman should not look at the nakedness of another woman'? And the Prophet added: 'And a man should not look at the nakedness of another man'. Irrespective of that, the men of his period would wear

¹ Muslim reported it in the Book of Menstrual Cycle. No: (338)

long flowing gowns with loincloths, or they would put on robes, but would not wear only loincloths.

Consider the poor man who asked the Prophet $\frac{1}{2}$ to marry him to the woman who gave herself to the Messenger of Allah $\frac{1}{2}$ who declined her proposal. When the man suggested that the Prophet $\frac{1}{2}$ marry the woman to him, he $\frac{1}{2}$ asked him: 'What do you have for bridal gift?' he replied, 'My loincloth,' because he was poor. How will the loincloth be the *Mahr*? If you give it to her, you will be without a loincloth, but if you retain it, you will not have a *Mahr*. He was told to look for any other thing even if it were a ring made from metal⁽¹⁾. But the man could not get any. So, they – the men of the period – were not used to wearing what would only cover their navels to the knees, never.

The important point is that knowledge demands understanding and examining the state of the companions of the Prophet, their understanding of the narrations, and we will put that into practice. Indeed, men in the Western countries today wear what covers their chest and thighs. And none has understood from this *Hadeeth* that women can uncover their body except what is between their navels and their knees; none has comprehended this *Hadeeth* in this way.

The important point is that the Messenger of Allah stated that if the end of a woman's cloth that touches the ground comes across impurities, it would be cleansed once it touches a clean spot. Thus, this shows that impurity can be cleansed with anything that can remove it, be it water or something else.

And from the lessons of the *Hadeeth* of the Bedouin is the good character of the Messenger of Allah , his manner of imparting knowledge and his leniency. It is necessary for us to be compassionate when we call to the path of Allah, the Mighty and Sublime, enjoin good or forbid evil. This is because leniency comes with good while harshness only breeds evil. Perhaps, if you were harsh in implementing what they consider as a reaction, they would not accept anything from you and might reject the *Sharee'ah* because of your approach. However, they might accept easily and faster if you were gentle and careful.

¹ Al-Bukhaari reported it in the Book of Marriage; no: (5121)

Another benefit is that the Prophet * referred to this *Ummah* as 'sent'. He said: 'You have been sent', even when it is known that he was the one who had been sent on a mission. Nevertheless, it is obligatory for his nation to stand in his stead in calling to the Religion. It is important for a Muslim to be prepared for this mission, a messenger in disseminating the Islamic Legislation. For this reason, the Prophet said: 'Let those who are present inform those who are absent'(1). So we, the *Ummah* of Muhammad, must convey his *Sharee'ah* to all nations. And that was why he said: 'You have only been raised sent to make things easy not to make things difficult'.

Also, after the Prophet $\frac{1}{2}$ cautioned the Bedouin in this compassionate and gentle manner, and uttering profanity and dirty words are not befitting of mosques, the Bedouin said (in appreciation of the Prophet's methodology $\frac{1}{2}$): 'O Allah shower mercy on me and Muhammad, and do not shower mercy on anyone else'. Consider how he felt at ease with the statement of Muhammad $\frac{1}{2}$.

As for the group of companions who infuriated him and scolded him, being a Bedouin, he did not know that the Paradise and Mercy are for him, Muhammad and others, hence he did not seek Allah's Mercy for them. It would have been better if he had said: 'O Allah shower mercy on Muhammad and me' and remain silent; rather, he added: "...and do not have mercy on anyone beside us" (2). Thus, he restricted the Mercy of Allah. Really, he was an ignorant person, which necessitated a separate ruling.

The important point is that one must be lenient in calling to the Religion, commanding good and forbidding evil and consider what is more beneficial. We know with certainty that benefit lies in leniency because this was what the Messenger of Allah ** said and followed in his guidance.

Allah alone grants success.

Hadeeth 637

¹ Al-Bukhaari reported it in the Book of Knowledge; no: (105)

² Al-Bukhaari reported it in the Book of Manners. No: (6010)

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «يَسِّرُوا وَلا تُعَسِّرُوا. وَبَعْ سُرُوا. وَبَعْ سُرُوا وَلاَ تُعَسِّرُوا» متفقٌ عَلَيه

Anas & reported: The Prophet & said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned this Hadeeth under the chapter of Clemency, Leniency and Gentleness in his book, *Riyaad us-Saaliheen*. He reported on the authority of Anas bn Maalik (may Allah be pleased with him) that the Prophet said: 'Make things easy and do not make them difficult, cheer up the people by convey glad tidings to them do not scare them'; these are four statements.

The first is: 'Make things easy'- that is, tread the path of ease and gentleness, be it in your actions or dealings with others. Hence, from the guidance of the Prophet si is to choose the easier of two choices so long it does not entail sin; otherwise, he is the farthest from sins. (1)

So you should choose the easiest alternative in all your affairs—in your acts of worship and your interaction with people because Allah—the Mighty and Sublime—desires ease from us and for us: "Allah intends for you ease, and He does not want to make things difficult for you". [Al-Baqarah: 185].

For instance if there are two paths leading to the mosque, one is challenging because it is filled with pebbles, stones and thorns, while the other path is stress-free. The best thing for you is to take the easier route. And if you have access to two sources of water in the cold season, one of the sources is cold, which may hurt you, while the other is warm, which will make you feel good. Thus,

¹ Al-Bukhaari reported it in the Book of Manners. No: (6126); and Muslim reported it in the Book of Excellence. No: (2327)

the most appropriate thing is to avail yourself of the warm water because it is stress-free and more beneficial. So also, if it is possible for you perform Hajj by car or camel, while travelling by car is easier, then performing Hajj by car is better.

Therefore, the important point is that the easier alternative is preferred so long as it does not entail sin. The Mother of the Believers, Aa'ishah (may Allah be pleased with her), said: The Prophet ** would not have to choose from two options except the easier so long as it does not entail a sin.

But if an act of worship cannot be carried out except with difficulty and you cannot free yourself from this effort, implement it with the difficulty. Then the rewards will be increased for you. Thus perfecting Ablution in the cold is one of the acts with which Allah increases ranks and expiates sins. But a person choosing a difficult option in the presence of an easier option is working contrary to what is preferred. The most appropriate is to seek the easier alternatives in all circumstances.

Consider the act of fasting, the Prophet said regarding it: 'People will not cease to attain felicity so far they hasten to breaking their fast⁽¹⁾ (immediately it is time for breaking it)'. In another *Hadeeth* he said 'Delay the pre-dawn meal'(2), why? Because delaying the pre-dawn meal makes one stronger to carry on with the fast than if one were to take the meal earlier; and hastening to break the fast is easier and gentler on the soul especially during the period of longer days and severe thirst.

This among other evidential happenings all show that taking the easier options is better, so be easy on your soul.

Likewise, when engaging in deeds; if you realise that carrying out a particular deed is easier to attaining an objective, do not trouble yourself by doing others which are important but not essential. Rather, you should perform the easier deeds in all situations. Therefore, this is

¹ Al-Bukhaari reported it in the Book of Fasting. No: (1957); and Muslim reported it in the Book of Fasting. No: (1098)

² Ahmad reported it in the Musnad of the Companions; no: (20805)

the principle: Adopting the easier and simpler option is healthier for the soul and better in the sight of Allah.

'And do not make things difficult'. That is, do not tread the path of hardship in your acts of worship, dealings with others or any matter. This is prohibited, so do not make things difficult.

Hence, when the Prophet saw a man standing in the sun, he enquired about him. They said: "O Messenger of Allah, he was fasting –he had made a vow to fast while standing in the sun. The Prophet forbade him from that and said to him: 'Do not stand in the sun', because that brings about difficulty for the man and the Prophet has said: 'Do not make things difficult'.

He said: 'And give glad tidings'. That is, make giving glad tidings your watchword, to yourselves and others. That is, when you perform an act, cheer yourself and give glad tidings to your soul. When you carry out a good deed, tell yourself that it will be accepted from you if you fear Allah – the Mighty and Sublime - in it, because Allah – the Mighty and Sublime - says:

"Verily, Allah accepts only from those who are Al-Muttaqûn" [Maidah: 27].

And when you make supplication to Allah, give glad tidings to your soul that Allah – the Mighty and Sublime - will grant it because He – the Mighty and Sublime - has said:

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)" [Gaafir: 60].

Hence, one of the Salaf said: Give glad tidings of acceptance to whomever is granted ability to supplicate because Allah said:

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)" [Gaafir: 60].

So you should give glad tidings to yourself in everything you do.

And the fact that the Prophet ## dislikes pessimism but loves optimism strengthens this. When a man shows optimism, he becomes energetic and happy thereby achieving goodness. However, if he is pessimistic, he becomes troubled and it bears down heavily on his soul. He will be bored and tired of himself, and would not have audacity to act; he will be acting as if he is being forced. So give tidings to your soul and other souls. If a person comes to you lamenting about his deeds, in a state of fear, give him glad tidings and fill him with happiness.

This is more important when visiting a sick person. When you visit a sick, give him glad tidings by communicating get well messages to him. Remind him that no condition is permanent, and what is required of one is to remain patient, hope for rewards from Allah and he will be rewarded based on that, and similar statements that can make him happy. Give him tidings by saying for instance: 'You look good today', and similar statements. By uttering such words, you will make him happy and fill him with good thoughts. So, make this your way of life in your dealings with yourself and others. Always make use of glad tidings, and you will fill yourself and others with happiness. This is what is good.

'And do not scare people away'. That is, do not scare people away from righteous deeds, nor from the correct path; rather, you should encourage them to tread the path. More importantly, do not scare them away in matters of worship.

An example of that is an Imam elongating the Prayer more than what is stipulated by the *Sunnah*. Muaadh bin Jabal (may Allah be pleased with him) used to observe *Isha* Prayer with the Prophet $\not\equiv$ and would go back to lead his people in that same Prayer. One day, he

began the Prayer and recited a long chapter of the Qur'an, so a man broke off from the congregation and prayed individually. Later the man was accused of hypocrisy. So, the man went to the Prophet \$\mathbb{Z}\$. Then Muaadh came to the Messenger of Allah \$\mathbb{Z}\$ who said to him: 'Are you a source of Fitnah (for the people), O Muaadh'⁽¹⁾.

And he said to another man (who did the like of what Muaadh did): 'Verily there are among you those who scare people away (from the religion), so whoever among you leads the people in Salat should be lenient⁽²⁾'.

So it is not good to cause people to forsake the religion. Do not scare people rather be gentle with them, even in the act of calling to Allah– the Mighty and Sublime. Do not call people to Allah– the Mighty and Sublime - in a scary manner. If you notice a person with a mistake, do not say: 'O fellow, you have contradicted (the *Sharee'ah*), you have committed a sin, you are so....' such statements will scare them away and increase their excessiveness in sins.

However, you should call them with simplicity and tenderness so that they would come to you and accept what you are calling them to. In doing this, you are complying with the command of the Prophet in his statement: 'Make things easy and do not make them difficult, cheer up the people by convey glad tidings to them do not scare them'.

So consider this hadeeth, my brother, as your principal wealth: 'Make things easy and do not make them difficult, cheer up the people by convey glad tidings to them do not scare them'. Strive towards Allah– the Mighty and Sublime - upon this basis and tread this path, interact with the slaves of Allah– the Mighty and Sublime - on that, and you will achieve a lot of goodness.

Allah Alone grants success.

¹ Al-Bukhaari reported it in the Book of the Call to Prayer. No: (705); and Muslim reported it in the Book of Salat. No: (465)

² Al-Bukhaari reported it in the Book of the Call to Prayer. No: (704); and Muslim reported it in the Book of Salat. No: (466)

Hadeeth 638 and 639

Jarir bin 'Abdullah * reported: Messenger of Allah * said, "He who is deprived of forbearance and gentleness is, in fact, deprived of all good." [Muslim]

Abu Hurairah reported: A man asked the Prophet to give him advice, and he (s) said, "Do not get angry." The man repeated that several times and he replied (every time), "Do not get angry." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned a *Hadeeth* that is commanding and encouraging leniency. The Prophet said: 'Whoever is deprived of gentleness has indeed been deprived of all good'.

That is, when a person is deprived of a sense of compassion and tenderness in his personal life and dealings with others, he would have been deprived of all goodness. Thus when a person thrives on fierceness and harshness, then he will be dispossessed of the good in what he is doing.

This is time-tested and manifest. A person who treat others harshly will be stripped of lots of good things and he will be unable to achieve them. However, if he deals with them in a gentle and forbearing manner, he will attain lots of good. Therefore, it is necessary for a person who wants to attain goodness to be lenient at all times in order

to attain good.

As for the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that a man said: 'O messenger of Allah, advise me', to which he replied: 'Do not get angry'. The man repeated his request severally and the Prophet was answering: 'Do not get angry'. The meaning is that he should not to get angry easily, becoming infuriated at every prospect; rather, he should be calm and collected. Anger is an ember that the Devil throws into a person's heart until it consumes the heart. Hence, the jugular vein puffs up, the eyes redden and he becomes deeply stirred until he does what he would later regret.

The Prophet sonly advised this man not to be angry rather than admonish him to fear Allah– the Mighty and Sublime, observe the Prayer, observe the fast or similar directives because the state of this man necessitated such advice at that moment. Hence, he would advise another person differently at other instances. A case in point, he advised Aboo Hurayrah (may Allah be pleased with him) to fast three days in every lunar month and observe his Witr(1) before going to bed. And he advised Aboo Darda (may Allah be pleased with him) in a similar manner. As for this man, he advised him not to be angry because the Prophet might have known him as highly temperamental; hence, he told him: 'Do not be angry'.

Anger can make a person utter a statement of disbelief, divorce his wife, beat his mother, disobey his father; as it has been witnessed and generally known. Then, you will see a person, after discharging his emotions, becoming sober and greatly regretting his action. We often hear people ask: 'I became angry at my wife and divorced her thrice', 'I became angry at a particular woman and prohibited her for myself' and similar statements. So, you should not get angry because without doubt, anger intoxicates enough for one to behave like a lunatic.

For this reason, some scholars stated that the statement of a person in a state of extreme anger, such that he does not know what he is saying, is of no effect. If he divorces his wife in a state of intense rage, she is not considered divorced; if he curses, it would not be answered

¹ The odd-number optional prayer that one observes in the night before dawn

because he was talking without intelligence.

We ask Allah for protection and safety for you and us.

Hadeeth 640

وَعَنْ أَبِي يَعْلَى شَدَّاد بن أُوسٍ رَضِيَ الله عَنْهُ، عَنْ رَسُولِ الله ﷺ قَال: «إِنَّ الله كَتَبَ الإحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلتُمْ فَأَحْسِنُوا الْقِبْكَةَ وَلِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ الْقِبْكَةُ وَلِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ اللهُ مسلم .

Abu Ya'la Shaddad bin 'Aus reported: Messenger of Allah said, "Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)." [Muslim]

The author, Imam An-Nawawee (may Allah shower blessings on him), mentioned the *Hadeeth* of Shadaad bin 'Aus (may Allah be pleased with him) among the *Ahadeeth* under the chapter of leniency, tolerance and forbearance in his book, *Riyaad us-Saaliheen*. The Prophet **said: 'Verily Allah has prescribed goodness for everything, so when you kill, do the killing in the best manner and when you slaughter, do so in the best manner'.

'He has written it on everything'. That is, Allah – the Mighty and Sublime -has decreed kindness in everything, even in killing and slaughtering; He has ordered compassion in every act. Hence, it is duty bound on you to be compassionate in whatever you do. 'So when you kill, do the killing in the best manner and when you slaughter, do so in the best manner' because taking a soul at times can be by killing or slaughtering.

Slaughtering involves what is permissible, like what is permissible

to eat. The camel is slaughtered by cutting the lower part of its neck while other animals are slaughtered by cutting the upper part. However, both involve cutting off the two jugular veins – the two big veins that allow the passage of blood to the rest of the body. The Prophet has said: 'Whatever instrument that when you use it will make blood ooze out (rapidly) then say the Name of Allah on such and eat (whatever you use it to kill, so far it is Halal for you)⁽¹⁾'.

And blood will not flow out rapidly except by cutting the two jugular veins. Therefore, it is a condition that whatever tool will be used in slaughtering the camel or cattle must be able to cut the two jugular veins. As for the pharynx, which allows the passage of air, and the oesophagus, which allows the passage of food, cutting those makes the slaughtering perfect, but it is not a condition.

Killing occurs in what is not permissible to be devoured, but has been commanded to be killed, or whose killing has been made permissible. Examples of animals we have been commanded to kill are rodents, scorpions, snakes, rabid dogs and all obnoxious animals. All these can be killed.

The scholars have a principle: Any animal that intuitively harms people can be killed under the *Sharee'ah*. That is, any animal that can hurt human as a matter of instinct is permissible to be killed and there is *Sharee'ah* justification for that. As for animals that may cause harm, it is permissible to kill them but with a clause. For example, if ants are attacking you in the house, burrowing tunnels in every place, and causing destruction to your house, then you may kill them. Indeed, they are not permissible kill, but you can kill them if they harm you. This principle is general for every animal that may cause harm; you can kill it if that is the only way to prevent its harm.

Consequently, when you intend to kill a rat, whose killing is permissible, you should carry it out with kindness. Kill it in a way that its soul will go once without torturing it. People usually torture rat by placing adhesive in its path, which restrains it to a point without the

¹ Al-Bukhaari reported it in the Book of Slaughtering. No: (5498); and Muslim reported it in the Book of Animals for Sacrifice. No: (1968)

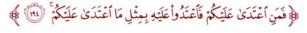
ability to feed or drink until it dies of hunger and thirst. This is not permissible. If necessity demands using an adhesive, then you ought to make it in such a way there will be an object to hit the animal anytime the adhesive catches it.

However, it is not permissible for you to leave this adhesive with the rat transfixed to a spot for about two days before it dies of hunger and thirst. It is feared that this may lead you to the Hell as the Prophet said: 'A woman entered the Hell as a result of a female cat which she prevented from going about the land to eat whatever she might see, and she later died of hunger⁽¹⁾'.

The important point is to kill the permissible animals in the best manner such that their death will be hasty and quick. Another permissible kill is a gecko. You should kill it and strive to achieve this with the first shot; this is more rewarding and easier to achieve. This applies generally to everything that we kill.

Another example is the one killed as a form of exemplary punishment. He will be killed as he had killed the slain. The evidence is the case of a woman killed by a Jew that was reported to the Prophet . The Jew killed her by smashing her head with two rocks and stole her jewellery.

However, she was brought with some life left in her. She was asked for the identity of the assailant, and she nodded in affirmation when the Jew's name was mentioned after several other names had been mentioned. Thereafter, the Jew was arrested and he confessed to the killing. Hence, it was ordered that his head be smashed stuck between two rocks because that is the law of retaliation. Allah– the Mighty and Sublime - has said:



"Then whoever transgresses the prohibition against you, you transgress likewise against him" [Baqarah: 194].

¹ Al-Bukhaari reported it in the Book of Stories of the Prophets. No: (3482); and Muslim reported it in the Book of Salaam. No: (2243)

And if a person is found guilty of highway robbery, he would seize people's property and kill them off, he is to be killed. However, he would be mutilated if he had mutilated a victim of his; so he will be treated the way he had treated his victim.

Someone might say: Then what will you say about a married man who committed adultery who is to be stoned to death with small pebbles, which is certainly going to hurt him and serve as a torture for him before he passes on. Does this contradict the essence of the *Hadeeth*?

The answer is that that is not contradicting the *Hadeeth* for it can be explained in two ways:

One: the intent by decent killing encompasses all the *Sharee'ah* legislated death penalty for certain offences. Hence, such death penalties will be considered as decent killing because it meets the requirements of the *Sharee'ah*.

Two: alternatively, we say this comes as an exception which the *Sunnah* points to. In fact a portion of the Qur'an, whose recitation has been abrogated but whose ruling subsists, has equally pointed to that. And what is clear from the *Sunnah* supports that.

Therefore, if a married man is caught engaging in adultery, we seek refuge with Allah, he should be brought to an open plain and stoned with pebbles smaller than eggs, the size of date-fruits, coupled with beating until he dies. However, anything that may lead to his quick death must be avoided; he should be beaten on the back, stomach or similar body parts until he dies because this is the obligation.

The wisdom behind this is that the whole body that enjoyed the unlawful act should also share in the punishment. This is out of Allah's Wisdom– the Mighty and Sublime.

Then the Prophet said: 'Let one of you sharpens his knife'. The statement implies obligation; that is, sharpen your knife very well when you intend to kill an animal so that it will die effortlessly without causing pain to it.

'And (let him) give ease to his animal', this is an accompanying

command to sharpening the knife. It means that the slaughtering should be done with full force so that it will be completed at once rather than repeating the act two or three times. Allah – the Mighty and Sublime - has endowed some people with dexterity in slaughtering animals at once. He would cut the two jugular veins, the pharynx, and the oesophagus because he would exert maximum force on the knife, which is effective and sharp, thereby making it easy for the animal to die.

Other ways to ease the slaughtering of an animal is to place your leg on its neck, hold its head with the left hand, and slaughter it with the right hand. This implies that the animal will be lying on its left side. Leave the four legs to move with ease because restraining them would cause difficulty to the animal. So allowing it to move its legs in this state is showing kindness to it, which is better for it. Another benefit here is the gushing out of blood as a result of this movement of the legs because blood spurts readily through such motion; the more the movement, the better for the animal.

As for what some people do of holding the animal's left hand to its neck, then a man kneeling to hold the remaining three legs so that the animal will not be able to move at all, this practice is contrary to the *Sunnah*. The *Sunnah* is to place a leg on its neck then allow the legs to move freely. This is better for the animal and allows it to release a lot of blood easily.

The point of reference in this *Hadeeth* is his statement **%**: 'So when you kill, do the killing in the best manner and when you slaughter, do so in the best manner'.

Then it should be noted that when a person is killed due to application of the *Sharee'ah*, like an adulterer or a murderer, the Funeral Prayer will be performed for him, and forgiveness and mercy will sought for him, as it is the rights of every Muslim. Perhaps, Allahthe Mighty and Sublime - will forgive him.

However, forgiveness will not be sought for the one killed due to apostasy or disbelief and he will not be washed. For instance, the one killed for abandoning the Prayer- he is killed as an apostate who has disbelieved in Islam, he would not be washed, shrouded and the Funeral Prayer would not be performed for him, he would not be buried in the Muslim cemetery, and mercy would not be sought for him. Whoever seeks mercy for him is a sinner deviating from the path of the believers, as Allah– the Mighty and Sublime - has said:

"It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." [Taubah: 113].

Forgiveness of the ignorant Hadeeth 643

وَعَنْ عَائِشَة رَضِيَ الله عَنْهَا أَنَّهَا قَالَتْ لِلنَّبِيِّ ﴿ هَلْ أَتَى عَلَيْكَ مَا يُومٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ؟ قَال: «لَقَدْ لَقِيتُ مِنْ قَومِكِ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْ قَومِكِ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْ قَومِكِ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بِنِ عَبْدِ كُلالٍ، فَلَمْ يُحبنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، كُلالٍ، فَلَمْ يُحبنِي إلى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَد فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَد أَظَلَّتْنِي، فَنَظُرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلام، فَنَادَانِي فَقَالَ: إِنَّ الله أَطَلَّتْنِي، فَنَظُرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلام، فَنَادَانِي فَقَالَ: إِنَّ الله تَعَالَى قَد سَمِعَ قُولَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ الْجَبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ

قَال: يَا مُحَمَّدُ! إِنَّ الله قَد سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبِّي إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ: إِنْ شِئْتَ أَطْبَقْتُ عَلَيْهِمُ الأَخْشَبَينِ» فَقَالَ النَّبِيُّ عَلَيْ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ الله وَحْدَهُ لاَ يُشْرِكُ بِهِ شَيْئًا» متفقٌ عَلَيه .

'Aishah 🖔 reported: I asked the Prophet 🗯 "Have you ever experienced a day harder than the day of the battle of Uhud?" He replied, "Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the Quraish tribe). The hardest treatment I met from them was on the Day of 'Agabah when I went to Ibn 'Abd Yalil bin 'Abd Kulal (who was one of the chiefs of Ta'if) with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn Ath-Tha'alib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it Jibril (Gabriel) who called me and said: 'Indeed, Allah, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.' Then the angel of the mountains called me, greeted me and said: 'O Muhammad, Allah listened to what your people had said to you. I am the angel of the mountains, and my Rubb has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between." But Messenger of Allah & said, "I rather hope that Allah will raise from among their descendants people as will worship Allah the One, and will not ascribe partners to Him (in worship)." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the Chapter of Forgiveness of the Ignorant, and Turning away from them in his book, *Riyaad us-Saaliheenn*. Then he mentioned some verses earlier discussed in previous lessons.

Then he mentioned the *Hadeeth* of Aa'ishah (may Allah be pleased with her) in which she asked the Prophet \$\mathscr{a}\$: 'Have you witnessed a day as severe as the Day of Uhud?' This was because the Day of Uhud was tense for the Messenger of Allah \$\mathscr{a}\$.

The Battle of Uhud was as a result of the *Qurayshi's* bid to avenge the loss they suffered during the Battle of Badr which witnessed the death of many of their nobles. A number of *Qurayshi* nobles were killed in the Battle of Badr – that was in the second year of *Hijrah*.

So in the month of Shawwal of the following year, the third of *Hijrah*, the Quraysh gathered and prepared for an onslaught, they planned to fight the Prophet in Madeenah. When the Prophet heard of their advance, he sought the advice of his companions on whether they should go out to meet them, or await them in Madeenah since the Muslims would fight them if they enter Madeenah. However, the youths and the absentees of Badr suggested moving out to fight them. So the Prophet marched forth with about one thousand fighters.

But about one-third of the army deserted, these were the hypocrites, we seek refuge with Allah. They said: 'Had we known there was going to be a battle we would have followed you'. So the Prophet $\frac{1}{2}$ proceeded with about seven hundred fighters. The Prophet $\frac{1}{2}$ arranged them in the best manner at the versant of Mount Uhud. Then the fighting began, the disbelievers were put to flight with the first strike and the Muslims began to gather war booty.

However, the Prophet \$\mathbb{z}\$ had earlier placed a detachment of about fifty archers on the mountaintop to guard the rear of the Muslims. So when those archers saw the Muslims gathering the booty having put the disbelievers to flight, they decided to go downhill in order to assist in collecting the war booty, this was their thought. However, their leader, Abdullah bin Jubayr (may Allah be pleased with him), reminded them of the instruction of the Messenger of Allah \$\mathbb{z}\$ restraining them from their position irrespective of which group is holding sway. Unfortunately, they were hasty, may Allah pardon

them; most of them abandoned their position and climbed down the mountain.

So, when the *Qurayshi* horsemen saw that the position of the Muslim archers was open, they attacked the Muslims from the rear. Among them were Khaalid bin Waleed and 'Ikrimah bin Abee Jahl who later accepted Islam and became some of the knights of the Muslims. This is Allah's Grace whom He bestows on anybody He deems fit.

So they attacked the Muslims from the rear and routed them. About seventy Muslims attained martyrdom, and at their head was the Lion of Allah and Lion of His Messenger, Hamzah bin Abdul-Mutalibb (may Allah be pleased with him), the uncle of the Prophet \$\mathbb{z}\$. The Prophet \$\mathbb{z}\$ loved him greatly and he used to show him profound respect.

And the Prophet sustained an injury on that day; he was struck on his face and blood began to ooze out from the cut. Faatimah was nursing the wound but when the blood would not stop, she burnt some date-tree foliage and put the ashes on it before it stopped. And two of his incisors were broken, and a great trial occurred.

"(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things. And what you suffered (of the disasster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers." [Aal-Imran: 165-166].

The matter was good since it was by His Leave, the Mighty and Sublime. So the Prophet $\frac{1}{2}$ and his companions went through great difficity. The martyrs were to be transported to Madeenah but the Prophet $\frac{1}{2}$ ordered that they should be returned to their place of death for burial so that they would be raised up from thence on the Day

of Resurrection, may Allah be pleased with them and may He make them pleased.

So when Aa'ishah (may Allah be pleased with her) asked the Prophet if he had witnessed a day more tense than the Day of Uhud, he answered in the affirmative. Then he anarrated the Taaif episode to her. The Prophet went to Taaif to propagate the word of Allah when the Quraysh of Makkah refused to answer his call. He preached to the people of Taaif but they were more thoughtless than the people of Makkah; they all gathered, including their fools, to form two rows on his path in order to haul stones at him they continued until his body was drenched in blood, even his heels. Thus, he left Taaif in a state of sorrow and despondency.

While recuperating at a place called Qarn Ath-Tha'aalib, he noticed that some clouds had formed above him. He looked up to see Jibreel who addressed him: 'This is the angel in charge of mountains sending *Salam* to you'. So the angel greeted him and said: 'Verily my Lord has sent me to you; so if you wish that I should upturn the mountain over them, I am at your service'.

But the Messenger of Allah ﷺ, out if his compassion, foresight and kindness in dealings, said: 'No, I wish that Allah will bring forth a progeny from them that will worship Allah not ascribing partners unto Him'.

And this actually came to pass. Allah— the Mighty and Sublime — raised from the progeny of these disbelievers who inflicted such injury on the Prophet st those who worship Allah— the Mighty and Sublime — alone without ascribing partners to Him— the Mighty and Sublime.

There is evidence in this that the Messenger of Allah & experienced days that were more severe than the Day of Uhud. He also experienced several other afflictions but he persevered.

One of such was what happened to him while observing a Prayer at Ka'bah – the Sacred Precinct, where one must not avenge even if he sees his father's murderer. While the Prophet was in the state of prostration, some fools and transgressors among the Quraysh asked some other people to go to a particular butcher and bring the camel wastes like dirty intestines. It was brought and they poured the waste

over the head Messenger of Allah **%** to serve as a disgrace for him and to belittle him.

The Prophet * remained in this position until his daughter, Faatimah, came to remove those internal organs from his back. Thereafter, the Prophet rose from his state of prostration to complete his Prayer. After his *Tasleem*, he raised his hands to Allah cursing this group of *Quraysh*.

The important point is that the Prophet sexperienced many afflictions, but he would pardon the wrongdoers and wish Allah guide them. And his wish, to Allah be the Glory, was actualized, for a manifest victory later came his way.

This is how to show patience at the time of trial, especially if it is in the cause of Allah– the Mighty and Sublime. One should be patient, hope for rewards from Allah– the Mighty and Sublime- and hope for a way out. The Prophet # has said: 'And know that victory comes with patience, and a way out will follow a blockage, and with every difficulty is ease⁽¹⁾'.

Allah knows best.

Hadeeth 644 and 645

عَنْ عَائشَةَ اللَّهِ عَائشَةَ اللَّهِ عَائشَةَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّاللَّهُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ ا

'Aishah' reported: Messenger of Allah never hit anything with his hand neither a servant nor a woman but of course, he did fight in the Cause of Allah. He never took revenge upon anyone for the wrong done to him, but of course, he exacted retribution for the sake of Allah in case the Injunctions of Allah about unlawful acts

¹ Musnad Ahmad: (1/303)

were violated. [Muslim]

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ الله ﴿ وَعَلَيْهِ بُرْدُ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَديدَةً، فَجْرَانِيٌّ غَلِيظُ الْحَاشِيةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، وَقَدْ أَثَرَت بِهَا حَاشيَةُ الرِّدَاءِ مِنْ فَنَظَرتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﴾، وقدْ أَثَرَت بِهَا حَاشيَةُ الرِّدَاءِ مِنْ فَنَظَرتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﴾، وقدْ أَثَرَت بِهَا حَاشيَةُ الرِّدَاءِ مِنْ فَنَطَرتُ إِلَى عِنْدَكَ. شِمَّةُ جَبَذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ اللهُ بَعَطَاءٍ. متفقٌ عَلَيه .

Anas reported: I was walking with Messenger of Allah who was wearing a Najrani cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allah . The bedouin said: "O Muhammad! Give me out of Allah's wealth that you possess." Messenger of Allah turned to him and smiled and directed that he should be given something. [Al-Bukhari and Muslim]

Commentary

The author, Imam An-Nawawee (may Allah shower blessings on him), mentioned these *Ahaadeeth* under the Chapter of Forgiving and Shunning the Ignorant in his book, *Riyaad us-Saaliheen*. One of the narrations is the *Hadeeth* of Aa'ishah (may Allah be pleased with her) that the Prophet $\frac{1}{2}$ never beat anybody, not even a slave, with his hand except in the cause of Allah– the Mighty and Sublime. This was due to his munificence. He $\frac{1}{2}$ would not beat anybody for his personal self $\frac{1}{2}$; he would not do so since he had the prerogative to claim his right or forfeit it.

Nevertheless, if the prohibitions of Allah- the Mighty and Sublime - were violated, he would not be happy with such. He & would make sure that the Rights of Allah are upheld because he would not leave anyone to do what will make him earn the wrath of Allah- the Mighty

and Sublime.

This is how one should do when it comes to retrieving his rights, he should be eager to overlook, by accepting what is fair in their character and glossing over their misdeeds. However, if Allah's rights are violated, then he should not excuse anyone for that.

Among the *Ahaadeeth* which the author (may Allah shower blessings on him) cited was the story of the Bedouin who pulled the Prophet's cloak, the Najran-made cloak. The man took hold of the cloak violently until the edges of the cloak made some signs on the neck of the Prophet \$\mathbb{z}\$. So the Prophet \$\mathbb{z}\$ turned to look at his attacker, alas it was a Bedouin asking the Messenger of Allah \$\mathbb{z}\$ for provision. The Prophet \$\mathbb{z}\$ only smiled and ordered that provision be given to the man.

Look at this lofty character. Neither did the Prophet ## rebuke him, beat him nor frown at him; he ## only smiled and ordered that provision should be given to the man. However, if a person were to do such to us, we will not tolerate it but fight him. But Allah—the Mighty and Sublime - has said about the Messenger of Allah ##:



"And verily, you (O Muhammad) are on an exalted standard of character." [Al-Qalam: 4].

The Prophet sturned to the man, smiled and gave him something.

This is how a person should be; he should be generous and be of help when people are in difficulty.

Mu'aawiyah (may Allah be pleased with him) was asked as to how he was able to rule the people. This was because Mu'aawiyah was known for dealing with people with wisdom and he possessed a good sense of administration. He (may Allah be pleased with him) said: 'I place between me and people a hair such that when they pull me I follow them and when I pull it they will follow me without it breaking off'.

This statement shows that he was a good administrator because when you put a hair between you and your companion, it will break off if he merely pulls it. However, due to his good sense of administration, whenever he saw that they tended towards him he too would tend towards them and if he saw that they were forsaking him, he would follow them until he would be able to draw them back.

This is how a person should be in his dealings with people; he should be gentle and forbearing at all times, as was the Prophet ...

We ask Allah- the Mighty and Sublime - to enrich you and us with excellent manners and character.

Hadeeth 646

وَعَنِ ابن مَسْعُود رَضِيَ الله عَنْهُ قَال: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ الله ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ، صَلَوَاتُ الله وَسَلامُهُ عَلَيْهِمْ، ضَرَبَهُ قَوْمُهُ فَأَدْمُوهُ، وَهُو يَشْرَبُهُ اللَّهِمَّ! اغفِر لِقَوْمِي فَأَدْمُوهُ، وَهُو يَهْمَ لَا يَعْلَمُونَ» مَتفقٌ عَلَيه .

Ibn Mas'ud reported: I can see the Messenger of Allah look like one of the Prophets of Allah whose people beat and made him bleed while he was wiping the blood from his face and supplicating: "O Allah, forgive my people because they know not." [Al-Bukhari and Muslim]

Commentary

One of the *Ahaadeeth* related by the author, An-Nawawee (may Allah shower blessings on him), under the chapter of forgiving and shunning the ignorant in his book, *Riyaad us-Saaliheen* is the *Hadeeth* of Ibn Mas'ood (may Allah be pleased with him). He said: 'It is as if I am looking at the Prophet referring to a prophet among the prophets who was beaten by his people until blood was coming out of his body, and he kept on wiping away the blood saying: 'O Allah, forgive my

people for they do not know."

This shows the forbearance and patience of the prophets in the face of trial from their people. How great was the suffering of the prophets from their people! Allah– the Mighty and Sublime - says:

"Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our Help reached them..." [An'am: 34].

This prophet was beaten until blood was oozing out and he was saying: 'O Allah, forgive my people for they do not know'.

It seems these people were Muslims but there was a certain animosity between them, which made them beat him. Nonetheless, he called on Allah– the Mighty and Sublime - to forgive them. If they were not Muslims, he would have asked Allah to guide them by saying: 'O Allah guide my people', but it was apparent from his supplication that they were Muslims.

The truth is that he has a prerogative to show mercy and forfeit his right. For this reason, the soundest view is that the repentance of whoever abuses the Prophet and repents will be accepted but he will be killed. As for he who abuses Allah— the Mighty and Sublime and repents, his repentance will be accepted and he will not be killed. This does not mean that abusing the Prophet is greater than abusing Allah; indeed, abusing Allah— the Mighty and Sublime— is of greater magnitude. But Allah has informed us that He is going to let off His Right. This man has repented, and we know that Allah— the Mighty and Sublime— will pardon him.

But the Prophet sis dead, so abusing him is violating his right. If the culprit repents, Allah will accept his repentance and forgive him for his act of abusing him sight, which is disbelief, but his right not to be abused is still hanging on the culprit, so he will have to be killed.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'The strong man is not he that wrestles', that is, the one who challenges people to a wrestling bout. Wrestling is one of the permissible sports; the Prophet once wrestled with Rukaanah bin Yazeed – a man with an unbeatable record before he challenged the Prophet and he floored him.

So a wrestler is a combatant who tries to throw his opponents to the ground, but this is not a strong man in reality. The strong man is he who can control his anger; he conquers his anger whenever he is angry. Hence, he said: 'The strong man is not he that wrestles but the strong man is he who can control his anger in a fit of rage'. This is the point of reference.

Indeed, anger is an ember that the Devil throws into the heart of the progeny of Adam to arouse their blood; he controls himself if he is strong but it overpowers him if he is weak. Hence, a person may utter a word or perform an action that he will later regret.

Thus, when a man said to the Prophet **%**: 'Counsel me', he **%** replied by saying: 'Do not be angry'. The man repeated this: 'Counsel me', the Prophet **%** replied: 'Do not be angry', and he repeated this request severally, and the Prophet **%** was answering him: 'Do not be angry'.'

This is because anger usually results in greater evil. A person may abuse himself, his Religion or his Lord, divorce his wife, break a vessel or burn some clothes. The angry person can do numerous things, deeds similar to actions of mad people.

Hence, the soundest opinion is that if a man divorces his wife in a fit of rage, it will not be regarded as divorce because it occurred in an overpowering state in which he could not have made a proper decision. A divorce borne out of an overwhelming condition will not be considered as a divorce the same way a compelled divorce will not be considered.

Allah Alone grants success.

¹ Al-Bukhaari reported it in the Book of Manners. No: (6116)

Endurance of afflictions Hadeeth 648

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً قَال: يَا رَسُولَ الله إِنَّ لِي قَرَابَةً أَصِلُهم وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ! فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسِقُّهمُ الْمَلَّ وَلاَ يَزَالُ مَعَكَ مِنَ الله تَعَالَى ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى الْمَلَّ وَلاَ يَزَالُ مَعَكَ مِنَ الله تَعَالَى ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذلكَ» رَوَاهُ مسلم.

Abu Hurairah reported: A man said to Messenger of Allah : "I have relatives with whom I try to maintain good relationship but they sever relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but they are rough to me." He () replied, "If you are as you have said, then it is as though you are feeding them hot ashes and you will not be without a supporter against them from Allah, as long as you do so." [Muslim]

Commentary

The author (may Allah shower blessings on him) said: Chapter of Patience on Afflictions.

'Al-Adhaa' – Affliction: This is a state of great suffering and distress due to adversity in form of speech, deed or any other means. Afflictions can be related to the Religion or the matters of this world. If it is with regards to religious matters, he is harmed due to his religious belief, he has the best example for this patience in the honourable messengers of Allah, may the Peace and Blessings of Allah be upon them all.

"Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our Help reached them..." [Al-An'am: 34].

The messengers were maltreated until the Help of Allah– the Mighty and Sublime - came to them.

So if a person is conscious of his religious obligations, he enjoins good and forbids evil, he will definitely be hurt. However, it is essential for him to exercise patience; if he does this, then the good end is for the pious. A person will be tested according to the level of his Religious commitment, thus Allah– the Mighty and Sublime - will place the one who will harm him above him as a form of test and trial as Allah– the Mighty and Sublime - has said:

"Of mankind are some who say: "We believe in Allah," but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment ..." [Al-Ankaboot: 10].

That is, when such a person is harmed as a result of his Religion, his enjoining good and forbidding evil, he will equate this test to a punishment, and he will turn on his heel, refuge is sought with Allah.

"And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss." [Hajj: 11].

That is, some people worship Allah- the Mighty and Sublime - on

the fringe, they are not steadfast on Religious affairs. If good befalls them, and nothing like affliction is on their way, they will carry on with tranquillity. However, if an evil befalls them, such as doubt, harm or similar matters, they will revert, we seek refuge with Allah, thereby losing in the world and the Hereafter.

Therefore, it is essential to remain patient if one is hurt for the sake of Allah, the Mighty and Sublime.

Regarding afflictions from mundane matters and social interactions, you have a choice to be patient or seek your right. However, patience is better except this may lead to continuous transgression; in such instance, it is better to retrieve your right.

For instance, you have a neighbour who disturbs you with loud sounds, slamming of doors, packing his car in front of your house or similar act, you have the right to stop him. Although he is not harming you in the cause of Allah, you have an option to remain patient and hope for a solution, Allah– the Mighty and Sublime - will definitely grant you victory over him. However, you may seek redress. Allah–the Mighty and Sublime - said:

"The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah." [Ash-Shoorah: 40].

But patience is superior if it will not lead the wrongdoer to more acts of transgression; otherwise, it will be better for you to seek redress in order to hinder him from his evil ways.

Then the author (may Allah shower blessings on him) mentioned two other verses that have been earlier discussed. Allah's Statement—the Mighty and Sublime:

"(Those) who repress anger" [Aal-Imran: 134].

And His Words- the Mighty and Sublime:

﴿ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ اللَّهِ ﴾

"And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah." [Ash-Shoorah: 43].

Thereafter, he (may Allah shower blessings on him) mentioned the Hadeeth of Aboo Hurayrah (may Allah be pleased with him). A man told the Messenger of Allah about his relatives- he maintains ties of kinship with them but they break it, he shows kindness to them but they recompense him with evil, he is gentle with them but they treat him harshly. So he asked the Prophet : 'What should I do?' Then the Prophet responded: 'If you are as you have said, then it is as if you are feeding them with ashes and you will not be without a supporter against them from Allah as long as you do so'. That is, you will always get a supporter from Allah—the Mighty and Sublime—over them.

This is because his kinsmen would break off from him while he maintains ties with them, he would show kindness to them but they would repay it with evil. Likewise, he would treat them with leniency, pardon and mercy and they would recompense him with excessive harshness. Hence, the Prophet said about them: 'It is as if you are feeding them with ashes'. These are hot ashes that they will be fed. This is is a subtle way of saying the man was having a victory over them.

The person who maintains ties of kinship in reality is not the one whose relatives reciprocate such. This person maintains ties of kinship although his relatives break it; he is the one who maintains kinship in the real sense. Therefore, one must patiently endure harm that emanates from relatives, neighbour, friends and others. If one is like that, one will continue to have a supporter from Allah. He will profit while they lose.

We beseech Allah to make you and us attain what is good and beneficial in this world and the Hereafter.

Indignation against the transgression of the divine laws

Hadeeth 649

وَعَنْ أَبِي مَسْعُود عَقبة بن عمرو البدريِّ رَضِيَ الله عَنْهُ قَال: جَاءَ رَجُلُ إِلَى النَّبِيِّ عَنْ فَقَالَ: إِنِّي لأَتَأَخَّر عَنْ صَلاةِ الصُّبْحِ مِنْ أَجْلِ فُلانٍ مِمَّا يُطِيلُ بِنَا! فَمَا رَأَيْتُ النَّبِيَّ عَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا عُضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا عَضِبَ يَوْمَئِذٍ؛ فَقَالَ: "يَا أَيُّهَا النَّاس! إِنَّ مِنْكُم مُنَفِّرِين. فَأَيُّكم أَمَّ النَّاسَ غَضِبَ يَوْمَئِذٍ؛ فَقَالَ: "يَا أَيُّهَا النَّاس! إِنَّ مِنْكُم مُنَفِّرِين. فَأَيُّكم أَمَّ النَّاسَ فَلْيُوجِز؛ فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالصَّغِيرَ وَذَا الْحَاجَةِ» متفقٌ عَليه.

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri reported: A man came to the Prophet and said: "I join the morning Salat late because of so-and-so who leads it and prolongs it." (Abu Mas'ud said): I have never seen the Prophet so angry while giving a speech as he was on that day. He (s) said, "Some of you create hatred among the people against faith. Whoever leads Salat (the prayer), should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do." [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee (may Allah shower blessings on him), mentioned in his book, *Riyaad us-Saaliheen*: The Chapter of Indignation against the Transgression of the Divine Laws.

Numerous reasons can lead to indignation, one of which is retaliation. A person might hurt another making him decide to retaliate. This is prohibited. A man once asked the Messenger of Allah to counsel him, he repeated that request a number of times, and the

prophet was replying him: 'Do not be angry'.

Another cause of indignation is for the sake of Allah, the Mighty and Sublime. For instance, a man sees another man violating the rights of Allah, the Mighty and Sublime, and he stands up to prevent that, showing his indignation towards that thing out of his feeling for the Religion of Allah. This act is praiseworthy and profitable.

This is the practice of the Messenger of Allah **36**. This person comes under the saying of Allah – the Mighty and Sublime - in the verse:

"And whoever honours the sacred things of Allah, then that is better for him with his Lord" [Hajj: 30].

And His Words- the Mighty and Sublime:

"And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart" [Hajj: 32].

Honouring both the sacred things of Allah and His Symbols means that the person sees those things as sacred, and he becomes infuriated whenever he witnesses violation of such until the right thing is done.

Then the author (may Allah shower blessings on him) mentioned the second verse, which is His Words– the Mighty and Sublime:

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm." [Muhammad: 7].

The meaning of helping Allah– the Mighty and Sublime - is helping His Religion. Allah– the Mighty and Sublime - Himself is not in need of any help; He is independent of others. However, the intent is helping His Religion, guarding it and warding off evil from it, and venting anger anytime its dictates are being violated, among other things that are regarded as the means to helping the Religion, the *Sharee'ah*.

And among these is fighting in the path of Allah so that Allah's Words will reign supereme. This is part of helping Allah– the Mighty and Sublime. And Allah– the Mighty and Sublime - has promised whomever helps His Religion with these two great results: "He will help you, and make your foothold firm". That is, He– the Mighty and Sublime - will help you over those who are fighting you, and He will make your feet firm on the Religion so that you will not come short. So consider this: if we help in the cause of Allah in a way, He will help us in two ways: "He will help you, and make your foothold firm".

Then He- the Mighty and Sublime - said after the verse:

"But those who disbelieve (in the Oneness of Allah Islamic Monotheism), for them is destruction, and (Allah) will make their deeds vain." [Muhammad: 8].

That is, the disbelievers facing the believers (in battle) whom Allah would help shall suffer destruction; these include loss, humiliation and disgrace and their deeds would be rendered useless. Their deeds shall be lost, the deeds would not benefit them and they would never benefit from the deeds.

Then the author (may Allah shower His mercy on him) mentioned the *Hadeeth* of Uqbah bin 'Aamir (may Allah be pleased with him) that a man came to the Messenger of Allah **35** and said: 'I came late for the *Subhi* Prayer because of so-and-so who used to prolong it when he leads the *Salat*'. So the Prophet **35** became angry. Uqbah said: 'I have never seen him angrier during admonition than he was that day.

He said **38**: 'O you People, verily there are some of you who drive the people (away from the religion), so whoever leads the people in Salat among you should be just'. *Munfiroon* are those who drive people away from the Religion of Allah. This Imam never said to the people: 'Do not observe *Fajr* Prayer' but he was driving them away with his action; he prolonged the Prayer in a way that was beyond the stipulation of the *Sunnah*. So he drove the people away. Thus, there is evidence in this that anyone who drives people away

from the Religion with his action, even without uttering such, will be regarded as driving people away from the Religion of Allah– the Mighty and Sublime.

For this reason, the Prophet * would be considerate regarding the Islamic Legislative matters such that he would leave a practice he saw would bring a heavier difficulty and harm. For instance, the Prophet * once considered rebuilding the Ka'bah on its original foundation that was laid by Ibrahim (*) but he feared that problem might ensue from such plan, so he discarded the idea. Likewise, he usually fast while travelling, but he once terminated his fast on a journey after he saw his companions finding it hard to continue with their fasting. However, they would not terminate their fast while the Prophet * was continuing his, so he terminated it so that they would also terminate theirs.

Hence, a person should strive so that people accept the Religion of Allah– the Mighty and Sublime - with tranquillity, pleasure and submission without any encumbrance. This is from the guidance of the Messenger of Allah **.

The point of reference in the *Hadeeth* is that the Prophet became angry because of what this Imam did. Another lesson here is that the Prophet used to get angry when delivering admonition due to the violation of Allah's command. Jabir (may Allah be pleased with him) reported that when the Prophet delivers sermons on Fridays, his eyes would redden and his voice would go up and his anger would become apparent. It would seem as if he was giving orders to an army saying: '(The enemies are around you) in your morning and in your evening'(1).

Thus, the Prophet said: 'So whoever leads the people in Salat among you should be just', that is, he should do it lightly, as the Sunnah has stipulated.

"...because there are among the people the weak, the aged and those who have urgent things to carry out. That is, among those who pray behind the Imam are some who are clearly weak, or weak in power, the sick and those on errands. A person might have fixed

¹ Muslim reported it in the Book of the Friday Prayer; No: (867)

an appointment for another to see him, wait for him or similar acts. Therefore, the Imam should not be heavy on the people more than the *Sunnah* has stipulated.

Nevertheless, he should pray for people according to the standard of the *Sunnah*. Whoever wants to be angry then let him be, and whoever wants to be pleased then let him be. And Allah will not be pleased with whoever is not pleased with the *Sunnah*. Follow the *Sunnah*, and do not follow anything other than that.

The Imams can be categorised into three regarding this matter:

Those who fall short; they observe the Prayer so fast the congregation would not be able to carry out the Sunnah aspects of the Prayer. Such Imam is mistaken and he is a sinner because he has failed to render the trust that has been reposed in him.

And some Imams exceed proper limits; they make the Prayer arduous for people as if they are praying alone. His recitation, bowing, prostration, standing after the bowing, sitting between the two prostrations is unnecessarily long. Such Imam errs and he is unjust to his soul.

The third type is the Imam who leads the congregation following the way of the Prophet *. This is the best of them. He renders the trust reposed in him in an appropriate manner.

Allah Alone grants success.

Hadeeth 650 and 651

وَعَنْ عائِشَة رَضِيَ الله عَنْهَا قَالَتْ: قَدِمَ رَسُولُ الله عَلَّ مِنْ سَفَرٍ، وَقَد سَتَرْتُ سَهوَةً لِي بِقرام فِيهِ تَمَاثِيلُ، فَلَمَّا رآهُ رَسُولُ الله عَلَّ هَتَكَهُ وَتَلَوَّنَ وَجُهُهُ وَقَال: «يَا عَائِشَةُ: أَشَدُّ النَّاسِ عَذَابًا عِنْدَ الله يَومَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ الله» متفقٌ عَلَيه

'Aishah & reported: Messenger of Allah 🗯 returned once from a

journey, and saw a curtain which I had hung along a platform with some pictures on it. The colour of his face changed. He tore it up and said, "O 'Aishah, the most tormented people on the Day of Resurrection are those who contend with Allah in terms of creation." [Al-Bukhari and Muslim]

وَعَنْهَا؛ أَنَّ قَرَيشًا أَهَمَّهُم شَأْنُ الْمَرْأَةِ الْمَخْزُوميَّة الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ الله ﷺ؟ فقالوا: من يجترىء عليه إلا أسامة بن زيد حِبُّ رسول الله ﷺ؟ فَكَلَّمَهُ أُسَامَة ؛ فَقَالَ رَسُولُ الله ﷺ: «أَتَشْفَعُ فِي حَدِّ مِنْ حُدُودِ الله تَعَالَى؟!» ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَال: «إِنَّمَا أَهْلَكَ مَن قَبلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمْ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ! وَايْمُ الله! لو أَنَّ فَاطَمَة بنتَ مُحمدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» متفقٌ عَلَيه .

'Aishah reported: The Quraish were much worried about the case of a Makhzumiyah woman who had committed theft and wondered who should intercede for her with Messenger of Allah (so that she would not get punished for her crime). Some said Usamah bin Zaid was his beloved and so he may dare do so. So Usamah spoke to him about that matter and the Prophet said to him, "Do you intercede when one of the legal punishments ordained by Allah has been voilated?" Then he got up and addressed the people saying, "The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned these ahadeeth under the chapter, Indignation against the transgression of the Divine Laws, in his book, *Riyaad us-Saaliheen*. We have previously explained the introductory verses mentioned by the author (may Allah shower blessings on him) in this chapter.

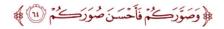
As for the Ahaadeeth, some of them are narrated on the authority of Aa'ishah. The first stated that the Prophet ## returned from a journey and noticed that she had hung a curtain with images to cover a platform of hers. So the Prophet ## shredded it and said: 'The most tormented people on the Day of Resurrection are those who compete with Allah in creating'; that is, the picture makers. They will be the most punished because they want to copy Allah— the Mighty and Sublime— in His creations and makings.

And in the past, they would draw pictures with the hands, because they did not have the tools to facilitate drawing without hand sketching. Therefore, they would draw with their hands. Thus, an expert among them would draw a picture with his hand as if he was the one that really fashioned it, and he would make it resemble the image Allah– the Mighty and Sublime - created. It would be said: "See how skilful this man is! See how he managed to imitate the creation of Allah, the Mighty and Sublime."

With that, they want to compete with Allah– the Mighty and Sublime - in His Power of fashioning, and He –the Mighty and Sublime – has no partners:

"He it is Who shapes you in the wombs as He pleases" [Aal-Imran: 6].

And He- the Mighty and Sublime - says:



"And has given you shape and made your shapes good (looking)" [Al-Gaafir: 64].

So he store the curtain.

There is evidence for tearing handmade pictures in this hadeeth because they are made to counterfeit the creation of Allah– the Mighty and Sublime. And remaining silent on an evil is like doing the evil. It also contains evidence for becoming angry when the sanctities of Allah– the Mighty and Sublime - are violated; the Prophet # became angry and shredded the curtain into pieces.

As for the second *Hadeeth* from Aaishah (may Allah be pleased with her), it is about a woman from the Tribe of Makhzoom who used to borrow items but would later deny that. She would approach people to loan pot, vessel and similar objects, but she would afterwards deny it saying, "I didn't borrow anything from you". Therefore, the Prophet ordered that her hand be cut because this is a form of stealing.

This woman was from the Makhzoomee tribe, an important and prestigious tribe, and one of the noble tribes of the Arabs. So, her case worried the Quraish and they said: 'How will the hand of a female member of the tribe of Makhzoom be cut?' Therefore, they sought for someone to intercede on her behalf before the Messenger of Allah \$\mathscr{z}\$. So they agreed on Usaamah bin Zayd (may Allah be pleased with him), the beloved of the Prophet \$\mathscr{z}\$, that is, the Prophet \$\mathscr{z}\$ loved him so much.

This Usaamah was the son of Zayd bin Haarithah (may Allah be pleased with him), who was a slave to Khadeejah (may Allah be pleased with her) who gave him to the Messenger of Allah as a gift, and he freed him. Usaamah was his son and the Prophet loved both of them. So, those people could only think of Usaamah bin Zayd. He acceded and came to the Prophet in order to intercede. However, the Prophet reproached him for it and said: 'Do you intercede in a matter among the matters of Allah's prescribed Punishments?'

Then the Prophet stood up to address the people: 'The people before you were ruined because when a noble person among them

committed theft, they would leave him, but if a weak person among them committed theft, they would implement the judgement against him. By Allah, were Faatimah, the daughter of Muhammad, to commit theft, I would cut off her hand'.

The point of reference in the *Hadeeth* was that the Messenger secame angry due to Usaamah bin Zayd's intercession in one of the prescribed punishments of Allah– the Mighty and Sublime. Therefore, indignation for the sake of Allah– the Mighty and Sublime - is praiseworthy but it is blameworthy for personal reason. The Prophet enjoined the one who sought his counsel not to get angry. Hence, the difference between the two forms of anger is apparent.

Indignation for the sake of Allah– the Mighty and Sublime - and His Laws is praiseworthy and it is from the guidance of the Messenger of Allah . In addition, it is evidence of a person's concern and love for the implementation of the Divine Law. However, it is essential for one to control anger that results from personal feelings and forebear. Whenever he is hit by anger, he should seek refuge with Allah from the Devil, the accursed. He should sit down if he is in the standing position and lie down if he is sitting. All these are among what can mitigate one's anger.

Allah Alone grants success.

Hadeeth 652

وَعَنْ أَنْسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﴿ رَأَى نُخَامَةً فِي القِبلَةِ، فَشَقَّ ذَلِكَ عَلَيهِ حَتَّى رُؤي فِي وَجْهِه، فَقَامَ فَحَكَّهُ بِيَدِهِ فَقَالَ: ﴿ إِنَّ أَحَدَكُمْ ذَلِكَ عَلَيهِ حَتَّى رُؤي فِي وَجْهِه، فَقَامَ فَحَكَّهُ بِينِهِ فَقَالَ: ﴿ إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلا إِذَا قَامَ فِي صَلاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلا يَبْزُقَنَ أَحَدُكُمْ قِبَلَ الْقِبْلَةِ ولكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ اللهُ أَكُمْ يَبُونُ فَقَالَ: ﴿ أَوْ تَحْتَ قَدَمِهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

Anas reported: The Prophet noticed spittle in the mosque in the direction of the Qiblah. The signs of disgust were perceived on his face. Then, he stood up and scraped it away with his own hand and said, "When you stand in Salat, you hold communion with your Rubb and He is between you and the Qiblah. Let no one therefore cast out his spittle in that direction, but only to his left or under his foot." Then he caught hold a corner of his sheet, spat into it and folded it up and said, "Or he should do like this." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned this hadeeth under the chapter, Indignation against the transgression of the Divine Laws, in his book, *Riyaad us-Saaliheen*. The Prophet noticed a spittle in the direction of the Ka'bah in the mosque. The Prophet became angry and removed the substance with his hand saying: 'Verily, each of you is holding a communion with his Lord', that is, when such is observing the *Salat*, he is but talking with his Lord.

It has been documented in the Saheeh that when a slave stands up in Prayer and says: "All the praises and thanks be to Allah, the Lord of the 'Alamîn (mankind, jinns and all that exists).", Allah will respond: 'My slave has praised Me'. And when the slave says: "The Most Beneficent, the Most Merciful." Allah will respond: 'My slave has mentioned My attributes to praise Me'. And when the slave says: "The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)". Allah will respond: 'My slave has extolled me'. And when the slave says: "You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." Allah will respond: 'This is between Me and My slave'. And when the salve says: "Guide us to the Straight Way", Allah will say: 'This is for My slave, and for him is what he asks for'(1).

¹ Muslim reported it in the Book of Salat. No: (395)

So you are communicating with Allah– the Mighty and Sublime by means of His Words, calling on Him, praising Him, extolling Him, and exalting Him. Allah– the Mighty and Sublime - is between you and the *Qiblah*. Although Allah– the Mighty and Sublime - is on His Throne above the heavens, He– the Mighty and Sublime - is before you, because He encompasses all things:

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer." [Shuurah: 11].

And after the Prophet ## mentioned the prohibition of blowing spittle in the direction of the *Qiblah*, then he mentioned the permissible thing to do. This is guidance and wisdom – when you tell people about a prohibition, you should mention what is permissible in order not to close all doors against them.

Therefore, the Prophet scommanded whoever wants to expel spittle to turn to his left side, beneath his feet or utilise his cloth, then fold it. Therefore, these are three options: spit under the feet and trample on it, or spit to the left; these two are impracticable if one is in the mosque since it will soil the mosque. The Prophet has said: 'Blowing the spittle in the mosque is a sin...(1)' Hence, he should spit into his cloth and fold it.

There is evidence in this *Hadeeth* that spittle is not an impurity because the Prophet ## permitted the person praying to blow the spittle below his feet or in his cloth. If it were an impurity, he would not have permitted blowing it into the cloth. And this *Hadeeth* contains an instance of teaching with action because the Prophet ## said: 'Or he should say like this' and he spitted into his cloth and folded it.

There is evidence in this *Hadeeth* for referring to an action as 'speech'. This is evinced in his statement **%**: 'Or he should say like this' to be 'or he should do like this'.

It also contains evidence that there is nothing wrong in a person spitting in front of others especially if it is for teaching purpose.

There is evidence in this that it is part of good manner not to

¹ Nasai reported it in the Book of Mosques. No: (723)

display what people deem as filthy on your cloth. He sequeezed it so that its form does not remain on the cloth, otherwise people would be irritated and detest it whenever they see it. Hence, one must be clean in his appearance, clothing and other aspects so that people will not be sick of his appearance.

The point of reference in the *Hadeeth* was that the Prophet * became angry when he saw a spittle in the mosque, and this was apparent on his face.

Allah Alone grants success.

Obligation of the rulers to show kindness to their subjects Hadeeth 653 and 654

وَعَنِ ابن عُمَر رَضِيَ الله عَنْهُمَا قَال: سَمِعْتُ رَسُولَ الله ﴿ يَقُولُ: «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيةٌ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، متفقٌ عَلَيْهِ .

Ibn 'Umar is reported: I heard Messenger of Allah saying, "All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husbands house and his offspring; and so all of you are guardians and are responsible for your wards." [Al-Bukhari and Muslim]

وَعَنْ أَبِي يَعْلَى مَعْقِل بن يَسَارٍ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله

وَ اللهِ عَلَيْ اللهِ عَالَمُ عَبِدٍ يَستَرعِيهِ الله رَعيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشُّ لِرَعِيَّتِهِ، إِلاَّ حَرَّمَ الله عَلَيْهِ الْجَنَّةَ» متفقٌ عَلَيه .

Abu Ya'la Ma'qil bin Yasar seported: Messenger of Allah said, "Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Jannah unlawful for him." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) began this chapter, Obligation of The Rulers to Show Kindness to Their Subjects, in his book *Riyaad us-Saaliheen*. It is an important chapter discussing the people of authority and the subjects; they all have their respective responsibilities.

It is obligatory for the rulers to be merciful and kind to their subjects. They must cater for their wellbeing because they will be accountable for that before Allah.

As for the subjects, they must listen to and obey the rulers, but not in disobedience. They should admonish them without creating confusion or inciting the masses against them; they should conceal their faults and mention their excellent deeds. This is because it is possible to advise them as regard their misdeeds secretly without exposing them in public for there is no benefit in divulging the ills of the leaders in public. Rather, it only makes matters worse and fills the hearts of the populace with hatred and revulsion for the leaders.

Indeed, when people detest and abhor the people in authority, and revolt against them and they view their good deeds as bad, and they do not remain silent on their misdeeds, a lot of bad intents can arise from that, so also are evil and corruption.

And tribulation will occur whenever the *Ummah* splits and breaks into factions. A case in point are the events that occurred during the

reign of Uthman bin Affan (may Allah be pleased with him) when some people began to criticise him. They incited the masses against him, and thence began the problem that occurred and remained until these days of ours.

Hence, both leaders and subjects have responsibilities.

Then the author (may Allah shower His Mercy on him) brought evidence from the verses of Allah– the Mighty and Sublime, from His Book; thus he said quoting Allah's Words– the Mighty and Sublime:

"And be kind and humble to the believers who follow you." [Ash-Shu'araa: 215].

That is, do not be arrogant or swollen-headed; rather, be humble to them. Even if you can fly in the sky, lower your wings before those who follow you among the believers.

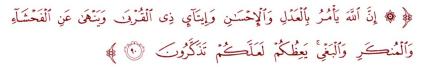
As for those who contradict and disobey you, establish appropriate punishment for them because Allah did not say you should lower your wing to everybody; rather, He– the Mighty and Sublime - said: "Those who follow you among the believers".

As for the recalcitrant and the disobedient, He– the Mighty and Sublime - said about them:

"The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in

that case, know that Allah is Oft-Forgiving, Most Merciful." [Al-Maidah: 33-34].

And He- the Mighty and Sublime - said:



"Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahshâ' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed." [An-Nahl: 90].

Allah- the Mighty and Sublime - commands of these three things:

Justice, *Al-Adl*, is obligatory. Man must stand for justice even against himself, his family and among those whom Allah– the Mighty and Sublime - has put under his care.

Justice to himself means that he will not tire his soul on anything except what Allah has commanded, he will only direct his soul towards good but he will not overburden it. Hence, when Abdullah bin Amr (may Allah be pleased with him) decided to fast and observe the supererogatory night prayer perpetually without sleeping, the Prophet & cautioned him when he heard that. He & said: 'Verily your soul, your Lord and your household have rights upon you, so render each right to its owner⁽¹⁾'.

¹ Al-Bukhaari reported it in the Book of Manners. No: (6134); and Muslim reported it in the Book of Fasting. No: (1159)

So also is justice enjoined in dealing with one's wives; a man with two wives must be just between them. He said: 'Whoever has two wives and he tends towards one of them, he will come on the Day of Resurrection as someone with a bent side⁽¹⁾'.

Likewise, you must be just among your children. When you give one of them a *Riyal* then you must give others; if you give a son two *Riyal* then give a daughter one *Riyal*; and if you give the son a *Riyal* then give the daughter half-*Riyal*.

Even the pious predecessors would ensure justice among their children in affection. If one of them shows affection to his little child (by kissing him) in the presence of another, he would show affection to the other so he would not be considered as biased to a kid to the detriment of others.

Indeed, you must be just in your manner of addressing them; do not be harsh with a child while mild with another.

Hence, you must be fair in dealing with those Allah– the Mighty and Sublime - placed under your authority. Do not love a person because he is your relative, neither a rich person because he is rich, a poor man because he is poor nor a friend because he is a friend. Do not show preference in your affection for people because they are equal.

Indeed, scholars said that it is obligatory for a judge to be fair to two litigants. Thus, he must be just in his language, thought and speech, their sitting arrangement and entrance. He must not see one in bad light but deal with the other in a pleasing manner. He must not be soft in speech with one but harsh with the other. He should not ask about the wellbeing of one of them and fail to ask the other. You must be just between them in this.

So also in the manner of sitting, do not allow one of them to sit close to you while the other is far away; rather, seat them before you on the same level.

¹ At-Tirmidhee reported it in the Book of Marriage. No: (1141); and An-Nasaai, the Book of Good Relationship with Women. No: (3942), and Ibn Maajah, the Book of Marriage. No: (1969)

Even if the litigants are a Muslim and a disbeliever, the judge must be fair in his manner of speaking to them, looking at them and seating them. Do not tell the Muslim to sit near you while you seat the disbeliever afar, but seat them together before you. Thus, justice is obligatory in every matter.

As for Kindness, *Al-Ihsân*, it is superior to justice, but Allah nonetheless demanded it. However, His commandment of justice is required while kindness is only recommended.

"And giving (help) to kith and kin". That is, giving one's relatives their rights, the rights of kinship. Whoever joins the tie of kinship, Allah– the Mighty and Sublime - will join him with His Mercy, and whoever cuts it, Allah– the Mighty and Sublime - will cut him off His Mercy.

"And forbids Al-Fahshâ' and Al-Munkar and Al-Baghy, He admonishes you, that you may take heed".

That is, Allah prohibits *Al-Fahshâ*, which includes all forms of hideous sins such as disobedience to parents, severing kinship, illegal sexual intercourse, prohibited marriage and other repulsive sins that both the *Sharee'ah* and custom detest.

Al-Munkar refers to what is detested, which includes other sins other than Al-Fahshâ.

Al-Baghy is exceeding proper limits. This includes transgressing against people by taking their wealth, and violating their honour and blood. These are all forms of Al-Baghy.

And Allah– the Mighty and Sublime - explained that He commands and forbids to admonish us and rectify our affairs. Hence, He– the Mighty and Sublime - said:

"He admonishes you, that you may take heed".

And we have earlier explained the *Hadeeth*: 'All of you are shepherd and all of you are going to be asked how you have tendered your flock'.

The Hadeeth mentioned by the author (may Allah shower blessings

on him) on the authority of Ma'qil bn Yassar (may Allah be pleased with him) contains severe warning against cheating the subjects. It explained that there will be no slave whom Allah– the Mighty and Sublime - has placed some subject under his rule and he let them down except that the Paradise will be forbidden for him. He will not enter Paradise with them if he is not sincere with them.

This shows that the leaders will be accountable for the minor and major issues. It is incumbent on them to be sincere with their subjects whom Allah– the Mighty and Sublime - has put under them. Likewise, they should exert every effort to advise them, especially with respect to the Religion of Allah– the Mighty and Sublime - by commanding good and forbidding evil, and inviting to good.

Another aspect of sincerity to the subjects is to tread the path of benefit with them in their religious and mundane affairs. Equally, he prevents them from everything that can harm them in their religion and worldly pursuit such as evil beliefs and vile manners, and what stimulates them such as magazines, tabloids and others. Hence, it is obligatory for the leaders in various homes, who are the men, to prevent the presence of these evil things in their homes - these bad magazines and tabloids, false ideologies and bad manners.

Likewise, it is compulsory for the supreme ruler to prevent these things. This is because if such things spread among people, the society will become animalistic and they would not attach importance to anything except satisfying their bowels and satiating their sexual urge. This way, anarchy will reign, security will cease and there will be evil and corruption. However, lots of good will be achieved if the rulers – the superior and the inferior – prevent what may corrupt the society.

If we can all prevent those under our care from possessing these evil materials – tabloids, bad magazines, bad pictures, evil serials- then people will become better because individuals make up the nation. If you rectify the affairs in your various homes, everything will become better.

We ask Allah to better the affairs of our rulers and provide them with good advisers.

Hadeeth 655 and 656

وَعَنْ عَائِشة رَضِيَ الله عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ الله ﷺ يقول فِي بَيْتِي هَذَا: «اللَّهُمَّ! مَن وَليَ مِنْ أَمر أُمَّتِي شَيْئًا، فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِمْ، فَارْفُقْ بِهِ» رَوَاهُ مُسْلِم. عَلَيه، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا، فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ» رَوَاهُ مُسْلِم.

'Aishah * reported: I heard the Messenger of Allah * supplicating in my house: "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: "كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنهُ لا نَبيَّ بَعدي، وَسَيَكُونُ بَعْدِي خُلَفَاءُ فَيكثُرُونَ " قَالُوا: يَا رَسُولَ الله فَمَا يَعْدِي، وَسَيَكُونُ بَعْدِي خُلَفَاءُ فَيكثُرُونَ " قَالُوا: يَا رَسُولَ الله فَمَا تَأْمُرُنَا؟ قَال: "أَوْفُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّل، ثُمَّ أَعْطُوهُمْ حَقَّهُمْ، وَاسْأَلُوا الله الَّذِي لَكُمْ، فَإِنَّ الله سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ " متفقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said, "The Banu Isra'il were ruled by the Prophets. When one Prophet died, another succeeded him. There will be no Prophet after me. Caliphs will come after me, and they will be many." The Companions said: "O Messenger of Allah, what do you command us to do?" He said, "Fulfill the pledge of allegiance to which is sworn first (then swear allegiance to the others). Concede to them their due rights and ask Allah that which is due to you. Allah will call them to account in respect of the subjects whom He had entrusted to them." [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee (may Allah shower blessings on him), mentioned the chapter of the obligation of the rulers to show kindness to their subjects in his book, *Riyaad us-Saaliheen*. He mentioned a hadeeth on the authority of Aa'ishah (may Allah be pleased with her) that she heard the Messenger of Allah say: 'O Allah, treat harshly whoever is given any kind of leadership in my Ummah and he treats them with harshness, and treat gently who rule over my Ummah with gentleness'.

This prophetic supplication encompasses all Muslim rulers, be it the supreme leader or the subordinates; rather, it encompasses the heads of family, school administrators, teachers in the classroom, and the Imam in the mosque.

For this reason, he said: 'Whoever is given any kind of leadership in my Ummah'. This is an indefinite article in context of a conditional particle. The scholars of jurisprudential principles have explained that any indefinite article used in this context connotes a universal sense. 'And treat gently who rule over my Ummah with gentleness'.

However, what is the meaning of Gentleness, Ar-Rifq? Some people might think it means giving people everything they covet and want. The issue is not like that. Rather Gentleness is sailing with people in accordance to the commands of Allah– the Mighty and Sublime and His Messenger . Nevertheless, you tread the easiest and most comfortable path for them. You do not overburden them with what Allah and His Messenger have not commanded; otherwise, you will be included in the second part of the Hadeeth. This is the supplication of the Messenger of Allah ; Allah should treat harshly (those who treat their subjects harshly), refuge is with Allah.

So, He- the Mighty and Sublime - will cause hardship for such person in his body, heart, chest, in his wives, or others. The *Hadeeth* is broad in meaning, the harshness can come in any form and it might not be apparent to people at times. A raging fire may occupy his heart that is unknown to others. But we know that if he (the ruler) causes

difficulty to the populace by compelling them to do things without reason from Allah– the Mighty and Sublime, he will be entitled to this curse from the Messenger of Allah **%**.

As for the second *Hadeeth*, the Prophet sinformed that the children of Israel used to have prophets raised for them to rectify their affairs for them, and that 'there will be no prophet after me'. The Prophet sis the seal of the prophets according to the text of the Qur'an and *Sunnah*, and the binding consensus. Allah– the Mighty and Sublime - said:

"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything" [Ahzaab: 40].

Therefore, whoever claims prophethood after him sis a disbeliever, an apostate, who must be killed. Equally, whoever believes in whomever lays claim to prophethood is a liar, an apostate who must be killed except he repents. The Prophet sis the last of the prophets. But Allah– the Mighty and Sublime - appointed successors after him, those who succeeded him in knowledge and authority. Thus, the intent by successors in the *Hadeeth* is the successors in positions of authority.

Hence, he said: 'There will be successors after me and they will be many'. They said: 'O Messenger of Allah, what do you command us to do?', that is, 'whom must we render allegiance to?' He said: 'To the first and it must be the first'. That is, if they pledge allegiance to a caliph then they must remain on that. Therefore, they must reject every other person who lays claim to the caliphate while the first caliph is alive and they must assist the incumbent caliph against whoever contests his authority. This is because all the other persons contesting authority with him are themselves under his authority, so they must be killed until the *Ummah* becomes one. Otherwise, any

individual who lays claim to the caliphate will gather his loyalists and they will began to fight the caliph, then fortune will be reversed if people allow anarchy to reign.

At the end of the *Hadeeth*, the Prophet sexplained that the caliph is accountable for all his sins, and added that we must give them their rights and ask Allah for ours. We should not reject them or say we will not follow them in what Allah has commanded because they have been unjust to us, and they are tyrants or will not stand for justice. No, this is not permissible. Rather, we must render their right to them, and we ask Allah for ours. It is similar to a person whose kinsmen break relations with him every time he strives to maintain ties of kinship; he should ask Allah—the Mighty and Sublime—for his right. However, if he were to say 'I will not maintain the tie with him unless he does same', or 'I will not obey the ruler unless he is just, and will not devour wealth, and other things', this is an error. You should rather render your duty, and ask Allah for your right.

And in his statement ****** 'the Prophets used to rule them', this is the evidence that the Religion of Allah– the Mighty and Sublime - is one at all times and places. It is the real beneficial form of administration, not the kind of leadership which the enemies of Islam are foisting on the Muslims.

The real administration is what the *Sharee'ah* has brought. Hence, we say: Islam is both the *Sharee'ah* and administration. Whoever separates between the two has strayed from the path. Thus, Islam encompasses dynamics of the slaves' relationship with Allah, explanation of the acts of worship, relationship between a man and his family, his neighbours, his relatives, his companions, his students, his teachers and everybody. There is a unique way of relating with each of them. Even, there is standard code of relationship with the disbelieving enemies, opponent army, the ones under covenant with the Muslims, those who seek refuge in the Muslim lands and the non-Muslims living in the Muslim lands.

Islam has explained the right of each group, and it commands us to relate with them as stipulated. For instance, we must fight an opposing

army; it is permissible for us to shed their blood, and their wealth and lands are lawful for us.

As for those who seek refuge, we must provide refuge for them as Allah– the Mighty and Sublime -said:

"And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure" [AtTaubah: 6].

As for those who have entered into a covenant with us, we must respect the terms of agreement. We may trust them, exercise fear about them or thrust aside the covenant.

These three states are clearly explained in the Qur'an. We must respect the terms of agreement if we trust them. However, if we fear them, Allah– the Mighty and Sublime - has told us what to do:

"If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous". [Anfaal: 58].

That is, if you fear their treachery, tell them: 'There is no covenant between you and us.' In addition, do not break the covenant except you inform them.

The third group are those who break their covenant:

"Then fight (you) the leaders of disbelief (chiefs of Quraysh) - for surely their oaths are nothing to them - so that they may stop (evil actions)." [At-Taubah: 12].

Thus, if they break the covenant, then their oath and covenant are nothing to them.

The important point is that the Religion is Allah's; it encompasses the Islamic legislated politics, the societal politics, foreign relations, dealings with those who desire peace and policymaking.

And whoever separates political affairs from Islam has gone astray. He is either an ignoramus, who is ignorant of the Religion and lacks knowledge. He thinks that the Religion is limited to acts of worship, the relationship between a slave and his Lord, personal affairs and similar matters. He reasons that the Religion is limited to these matters.

Alternatively, the disbelievers might have dazzled him with their supposed materialistic prowess, so he thinks they are right.

But the one who knows Islam in the right sense will know that Islam is both *Sharee'ah* and politics.

Allah Alone grants success.

Hadeeth 657 and 658

وَعَنْ عَائِذ بن عَمْرِو رَضِيَ الله عَنْهُ أَنَّهُ دَخَلَ عَلَى عُبَيْدِ الله بن زِيَادٍ، فَقَالَ لَه: أَيْ بُنَيَّ، إِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ» فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ. مُتَّفَقٌ عَلَيه .

'Aidh bin 'Amr & reported: I visited 'Ubaidullah bin Ziyad and said to him: "Dear son, I heard Messenger of Allah $\frac{1}{2}$ saying, 'The worst of rulers are those who treat their subjects harshly. Beware, lest you should be one of them." [Al-Bukhari]

وَعَنْ أَبِي مَرِيمَ الأَزْدِيِّ رَضِيَ الله عَنْهُ، أَنَّهُ قَالَ لِمُعَاوِيَةَ رَضِيَ الله عَنْهُ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ وَلاَّهُ الله شَيْئًا مِنْ أُمُورِ المُسْلِمِينَ، فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ، احْتَجَبَ الله دُونَ حَاجَتِهِ وَخَلَّتِهِ مُ وَفَقْرِهِمْ، احْتَجَبَ الله دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ يَومَ الْقِيَامَةِ » فَجَعَلَ مُعَاوِيَةُ رَجُلاً عَلَى حَوَائِجِ النَّاسِ. رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ .

Abu Maryam Al-Azdi reported: I said to Muʻawiyah (bin Abu Sufyan): I heard Messenger of Allah saying, "If Allah invests to someone the affairs of the Muslims and he (i.e., the ruler) ignores their rights, denies their access to him and neglects their needs, Allah will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection." So Muʻawiyah appointed a person to keep a vigil on the necessities of the people and to fulfill them. [Abu Dawud and At-Tirmidhi]

Abu Kabshah 'Amr bin Sa'd reported: Messenger of Allah said, "I swear by Allah for three (qualities) which I am going to tell you about. Remember them well:

Commenatry

These *Ahaadeeth* are explaining the responsibilities of the rulers to their subjects. The Hadeeth of the Prophet & describes that: 'The worst of leaders are those who treat their subjects harshly'.

Al-Hutamah refers to rulers who hurt their subjects and treat them harshly. These are the worst of rulers. Accordingly, the best will be the gentle and kind rulers, those who achieve their aims without much ado.

So we will gain two benefits from this *Hadeeth*:

First Benefit: it is not permissible for a person whom Allah– the Mighty and Sublime - has made a ruler over the Muslims to treat them harshly, he should rather be gentle with them.

The Second Benefit: The obligation of the ruler to be gentle with whom Allah has placed under his authority by meeting their needs and other things. Irrespective of that, he must employ determination, strength and vigour; that is, he should not be mild out of weakness, but out of determination, strength and vigour.

As for the second *Hadeeth*, it contains a warning for one whom Allah– the Mighty and Sublime - has placed in a position of authority to employ a doorkeeper to screen people without meeting their needs. Whoever does that, Allah– the Mighty and Sublime - will create a barrier between him and his needs.

When this Hadeeth was narrated to Mu'aawiyah (may Allah be pleased with him), he appointed a person to cater for the needs of the populace; he would meet the people and consider their needs. Thereafter, he would pass it to Mu'aawiyah, who was then the Leader of the faithful.

So also is whoever possesses any form of authority and people have recourse to him. Therefore, it is not appropriate for him to shield himself from them; rather, he should organise his affairs by creating time for different groups so that the affairs will not overwhelm him.

Allah Alone grants success.

The just ruler 659 and 660

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ الله فِي ظِلِّهِ يَوْمَ لا ظِلَّ إِلاَّ ظِلَّهُ: إِمَامٌ عَادِلُ، وَشَابٌ نَشَأَ فِي عِبَادَةِ الله تَعَالَى، وَرَجُلُ ظِلِّهِ يَوْمَ لا ظِلَّ إِلاَّ ظِلَّهُ: إِمَامٌ عَادِلُ، وَشَابٌ نَشَأَ فِي عِبَادَةِ الله تَعَالَى، وَرَجُلُ قَلْبُهُ مُعَلَّقُ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابًا فِي الله، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلا فِي الله، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ الله، وَرَجُلٌ ذَكَرَ عَلَيْهِ، وَرَجُلٌ ذَكَرَ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ الله خَالِيًا فَفَاضَتْ عَنْنَاهُ» متَّفَقُ عَلَيه.

Abu Hurairah reported: The Prophet said, "Seven are (the persons) whom Allah will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up." [Al-Bukhari and Muslim]

وَعَنْ عَبْدِ الله بنِ عَمرِو بنِ الْعَاص رَضِيَ الله عَنْهُمَا قَال: قَالَ رَسُولُ الله عَنْهُمَا قَال: قَالَ رَسُولُ الله عَلَى مَنَابِرَ مِنْ نُورٍ: الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا» رَوَاه مسلم.

'Abdullah bin 'Amr bin Al-'As reported: The Messenger of Allah said, "The just will be seated upon pulpits of light." Those who are fair with regards to their judgement and their family and those who are under them." [Muslim]

Commentary

The author, Imam An-Nawawee (may Allah shower blessings on him), mentioned the chapter of The Just Ruler in his book, *Riyaad us-Saaliheen*.

A 'Waali' is the ruler who is in charge of the affairs of the Muslims, a specific aspect or in the general sense. A man in his home is even regarded as a ruler over the members of his family as the Prophet *said: 'Every one of you is a shepherd and will be asked how you have tended your flock'.

Justice is essential even in a person's dealings with himself. As the Prophet said: 'Verily your body has a right over you, so also your Lord has a right over you, so also your wife has a right over you, so also your guest. So you have right upon yourself, so give each person his right'.

So justice is obligatory in every matter, but it is severer and more imperative and greater in the case of a ruler. This is because if injustice emanates from the rulers, anarchy will be let loose and there will be hatred towards the ruler since he has been unjust.

Nevertheless, our attitude to an unjust ruler is to remain patient. We should remain patient in the face of his injustice, tyranny, and usurping people's property, as the Prophet advised the Ansaaris. He said to them: 'Verily you will encounter after me (acts of) selfishness (from the rulers), so be patient until you meet me at the Pond(1)'. This is because revolting against the rulers will lead to numerous evil and corruption that will be severer than the tyranny and injustice of the ruler. It is known that the sound intellect and the Sharee'ah will prohibit choosing the greater of two evils; rather, it commands choosing the lesser of two evils if it becomes necessary to choose between two evils.

Then the author mentioned related verses and *Ahaadeeth*, one of which is Allah's Statement– the Mighty and Sublime:



"Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner]" [An-Nahl: 90].

Justice is obligatory while kindness is recommended and an augmentation of justice.

¹ Al-Bukhaari reported it in the Book of Wars. No: (4330); and Muslim reported it in the Book of Zakat. No: (1061)

And I think he quoted:

"O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority." [An-Nisaa: 59].

And His Words- the Mighty and Sublime:

"Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer." [An-Nisaa: 58].

Justice demands that the ruler does not segregate his people or oppress them. He should not love a rich person simply because of his wealth, a relative because of his kinship, nor a poor man because he is poor; he must rule with justice. Indeed, the scholars explained that the judge must be fair in dealing with two litigants, even if one of them is a disbeliever; that is, he must be fair in their seating, how he speaks to them, how he looks at them and similar matters. The matter demands absolute fairness.

We reject the assertion of some ignoramuses that he should favour the Muslim; you cannot favour the Muslim because the matter requires complete fair-mindedness. Hence, every aspect must reflect justice.

Then he mentioned the Hadeeth of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'There are seven (categories of) people whom Allah will shade on the Day there will be no shade except His'. This does not imply exclusivity; Allah— the Mighty and Sublime— will shade some other group of people. Al-Haafidh Ibn Hajar (may Allah shower blessings on him) has collected those in his work on the explanation of *Saheeh* Bukhaari, and he stated that such

groups are more than twenty.

However, the Messenger so would talk at times as a specific situation demands. Thus, he might say 'seven', 'three', 'four' or such figures although there may be others not mentioned at that instance. Because the Messenger of Allah si is the most eloquent of people and the strongest of them in rhetoric, he used to talk as it would be appropriate for the particular state of discourse.

His statement statement the There are seven (categories of) people whom Allah will shade on the Day there will be no shade except His'; that will be on the Day of Resurrection. Because on that Day, there will be no tree, building, mountains, clothing, or any similar feature. Indeed, people will be gathered barefoot and naked, there will be no shade except the one provided by Allah— the Mighty and Sublime— which He will use to shade whom He wills on that Day. There will be no shades from trees nor building nor clothing; there will be nothing like the shades from created structures. The only shade will be the one created by Allah— the Mighty and Sublime— and He alone knows its description. He will use it to shade people.

The first of them: A just ruler. He began with a just ruler who establishes justice among his people. And the most important form of justice from a ruler is to judge his people with the *Sharee'ah* of Allah—the Mighty and Sublime – because it is just. As for those who rule with man-made laws, which are in conflict with the *Shareeah* of Allah, this is one of the worst forms of oppressive rule – refuge is with Allah. Such ruler will be among the farthest people from the shade of Allah on the Day there will be no shade except His because it is not fairness to rule the creations of Allah with a code different from the Divine Laws of Allah—the Mighty and Sublime. Who has handed this down to you? Rule the people with the laws of their Lord—the Mighty and Sublime. Thus, the best form of justice is for a person in authority to rule his people with the laws of Allah—the Mighty and Sublime.

An aspect of this is his willingness to be just with himself and his closest associates as Allah– the Mighty and Sublime - has said:

"O you who believe! Stand out firmly for justice, as witnesses to

Allah" [An-Nisaa: 135].

In addition, he should not differentiate between his kinsmen and others (in dispensing justice). For instance, if his relative is guilty, he will be so lax in executing the judgement; he delays and obstructs justice. However, if his relative is in the right, he will be swift in implementing the judgement. This is not justice. There are lot of ways the ruler can show justice in his system of governance, which cannot be exhaustively discussed here. We ask Allah– the Mighty and Sublime - to pick for the Muslims, leaders who will rule them with what He has revealed and chosen for His slaves.

As for the second person, he is a youth that grows up in the worship of Allah and remains on that. This is also among those whom Allah—the Mighty and Sublime - is going to shade on the Day there will be no shade except His. This is so because he has not allowed himself to be carried away by youthful exuberance which often affects most youths. For this reason, Allah—the Mighty and Sublime - will shade him on the Day there will be no shade save His.

The third: Two persons who met for the sake of Allah and parted based on that; the only point of relationship between these two persons is Islam. They saw one another as being fearful of Allah— the Mighty and Sublime - thus they became interested in one another.

'They met on that and they parted on that'. That is in this world, they went on until death separated them. They are among the people whom Allah– the Mighty and Sublime – will shade on the Day there will be no shade except His.

The fourth person is the person whose heart is attached to the mosque. That means the person loves *Salat* and he keeps an eye on it. Every time he completes a *Salât*, he begins to anticipate the next. And the mosques are the places that are used for prostration, whether they are built for *Salat* or not. The point is that he looks forward to the *Salat* every time.

This shows the person's strong link with Allah– the Mighty and Sublime- because the *Salat* is the link between the servant and his

Lord. Therefore, when a person loves it and guards it, this means that he has great affection for the link between Allah and him. Hence, he will be among those whom Allah– the Mighty and Sublime - will shade on the Day there will be no shade except his.

The fifth person is a man whom a woman of beauty and nobility invites to commit illegal sexual intercourse with her, but this man could restrain himself; he overcame the temptation and said: 'Verily I fear Allah'. Although he has the sexual urge to do what the woman requested, he resisted it. The location is out of view, with no one there, but the fear of Allah prevented him from going ahead with her. He said: 'I fear Allah'. He did not say: 'I do not want people to see us', and he did not say he is not interested but he said: 'I fear Allah'. Allah—the Mighty and Sublime - will shade such person on the day there will be no shade except His.

The sixth person: A man who gives out a charity such that his left hand does not know what his right hand has given. He gave the charity for the sake of Allah in a way that a person beside him would not know what he has given because he went to extreme in concealing it. Such person possesses perfect Faith, so Allah will shade him on the Day there will be no shade except His. This holds if there is no benefit in revealing the charity; otherwise, charity can be publicised but it is better concealed if there is no benefit in such publicity.

The seventh person is a man who remembers Allah– the Mighty and Sublime - in solitude until his eyes shed tears. He remembers Allah in an isolated place with no one around him, he dissociates his heart from attachment to the worldly affairs, and he becomes submissive until his eyes shed tears.

Allah will shade these seven people under His shade on the Day there will be no shade except His. Two or more of these traits may be found in an individual, and a person may possess only one trait, which is sufficient.

Then the author mentioned the Hadeeth of Abdullah bin Amr bin Al'Aas, may Allah be pleased with him and his father, that the Prophet said: 'The just will be seated on the pulpits of light on the Day

of Resurrection, those who are just to their wives and those under them'.

The just who were fair with their households and other dependents will be on pulpits of light on the Day of Resurrection, on the right side of Allah, the Mighty and Sublime. This is evidence of the virtue of justice in dealing with wives, children and every other dependants. So be just so that you will sit on a pulpit of light on the Day of Resurrection.

Hadeeth 661 and 662

عَنْ أَبِي هُرِيرة ﴿ قَالَ: قَالَ رَسُولُ الله ﴿ اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللّ

Abu Hurairah reported: Messenger of Allah said, "He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain." [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «بَيْنَمَا رَجُلٌ يَمْشِي بِفَلاةٍ مِنَ الأَرْضِ، فَسَمِعَ صَوْتًا فِي سَحَابَةٍ: اسقِ حَدِيقَةَ فُلانٍ، فَتَنَحَّى ذلِكَ السَّحَابُ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ: اسقِ حَدِيقَةَ فُلانٍ، فَتَنَحَّى ذلِكَ السَّحَابُ فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ، فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذلِكَ الْمَاءَ كُلَّهُ، فَتَتَبَّعَ الْمَاءَ، فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ لُلْمَاءَ لَهُ: يَا عَبْدَ الله! مَا اسْمُكَ؟ قَال: فُلانٌ - للاسْمِ بِمِسْحَاتِهِ، فَقَالَ لَهُ: يَا عَبْدَ الله! لِمَ تَسْأَلُنِي عَنِ السَّحَابَةِ - فَقَالَ لَهُ: يَا عَبْدَ الله! لِمَ تَسْأَلُنِي عَنِ اللَّذِي سَمِعَ فِي السَّحَابَةِ - فَقَالَ لَهُ: يَا عَبْدَ الله! لِمَ تَسْأَلُنِي عَنِ

اسْمِي؟ فَقَالَ: إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هذَا مَاؤُهُ يَقُولُ: اسقِ حَدِيقَةَ فُلانٍ، لاسمِكَ، فَمَا تَصْنَعُ فِيهَا؟ فَقَالَ: أَمَا إِذَ قُلْتَ هذَا، فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا، فَأَتَصَدَّقُ بِثُلُثِهِ، وَآكُلُ أَنَا وَعِيَالِي ثُلُثًا، وَأَردُ فِيهَا ثُلثَهُ». رَوَاهُ مسلم .

reported: The Prophet said, "While a man Abu Hurairah 🚓 was walking through a barren land, he heard a voice coming out of a cloud saying: 'Irrigate the garden of so-and-so.' Thereupon the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade spreading the water (changing the course of the water). He asked him: "O slave of Allah, what is your name?" He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: "O slave of Allah, why did you ask my name?" He replied: "I heard a voice from a cloud which poured down this water saying: 'Irrigate the garden of soand-so.' I would like to know what do you do with it." He said: "Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, I spend onethird on myself and my family and invest one-third back into the garden." [Muslim]

Commentary

Imam Nawawee (may Allah shower blessings on him) narrated the hadeeth of Awf bin Maalik (may Allah be pleased with him) under the chapter of Just Rulers in his book, *Riyaad us-Saaliheen*. Awf bin Maalik (may Allah be pleased with him) narrated that the Prophet said: 'The best of your rulers are those whom you love and who love you, those whom you supplicate Allah in their favour, and they in

your favour. And the worst of your leaders are those whom you hate and they hate you, whom you curse and they curse you'.

This includes the supreme leader and his subordinates.

So these leaders in charge of our affairs can be classified into two: Those whom we love and they love us, we are sincere with them and they are sincere with us. Hence, we love them because they discharge our rights over them. And it is known that whoever carries out his responsibilities, Allah– the Mighty and Sublime - will love him, then the inhabitants of the earth will love him.

The subjects will love leaders who discharge their responsibilities.

His statement ******: 'They supplicate Allah for you and you supplicate Allah for them'. The intent by *Salat* here is supplication. That is, you ask Allah to guide them and better their advisers, and He should make them attain what is just, among other supplications that are made for the rulers. They will also beseech Allah for you by saying: 'O Allah better the affairs of our subjects, O Allah make them those that will carry out your obligations' and similar statements.

As for the worst leaders, these are the ones 'you hate and they too hate you'. You hate them because they did not live up to the expectations of their subjects and failed to render the rights to their owners. The followers will hate them when they act in this manner, which leads to mutual hatred and may lead the masses to rebel against the people in authority. This begins by disobeying their orders, then 'you will begin to curse them and they will curse you', refuge is with Allah; that is, you will abuse them and they will abuse you.

Thus, there are two classes of leaders:

- Those who fulfil their responsibilities; there is mutual love between them and the followers, which makes them supplicate to Allah

 – the Mighty and Sublime - for one another.
- 2. The bad rulers; those whom you hate and they hate you, so people will abuse them and they too will abuse the people.

As for the *Hadeeth* of Iyaadh bin Himar (may Allah be pleased with him), the Prophet said: 'The people of *Jannah* are into three (groups): A just successful ruler'. This is the point of reference in this *Hadeeth*; it encompasses the supreme ruler and the subordinates.

Muqsit refers to a ruler who is just with his subjects.

Muwaffaq refers to the one who is guided to what is beneficial and good; he is one of the inhabitants of Paradise.

It has been discussed earlier that a just ruler will be one of those whom Allah– the Mighty and Sublime – will shade on the Day there will be no shade except His. And the point of reference in this *Hadeeth* is: 'A just successful ruler, a person who shows mercy to his relatives, and a pious believer who has large family and refrains from begging'; a compassionate man who shows mercy to the slaves of Allah, the poor, the weak, the young and all those who deserve mercy.

'His heart is soft', his heart is not hard 'to every relative of his and to every Muslim' but he is stern in his dealings with the disbelievers; he is also one of the inhabitants of Paradise. One must have a tender heart, that is, be gentle and benevolent to every relative of his and every Muslim.

The third person is 'a man who restrains himself (from sexual depravities) and who does not beg people'. That is, he is poor but he restrains himself from asking people; he will not ask people for anything, and yet the uninformed might think he is rich due to his modesty.

'He has a family', that is, he has dependents and poor, but he remains patient. At times, he takes a rope and fetches wood in order to eat from the income, or he gets a raptorial bird to hunt for him to eat. The important point is that he is chaste and contended. He has dependants but he remains patient in the face of hardship and challenges from his dependants. This person is one of the inhabitants of Paradise.

We ask Allah to make you and us among them.

Allah Alone grants success.

Obligation of obedience to the ruler in what is lawful and prohibition of obeying them in what is unlawful Hadeeth 663, 664 and 665

وَعَنِ ابنِ عُمَر رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَال: «عَلَى الْمَرْءِ الْمُسْلِم السَّمْعُ والطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ، إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيةٍ فَلا سَمْعَ وَلا طَاعَةَ» متفقٌ عَلَيه.

Ibn 'Umar & reported: The Prophet * said, "It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ الله ﴿ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ» متفقٌ عَلَيه .

Ibn 'Umar reported: Whenever we took a pledge of allegiance to Messenger of Allah to hear and obey, he (*) would say to us, "As far as you are capable of." [Al-Bukhari and Muslim]

وَعَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ الله يَوْمَ الْقِيَامَةِ وَلاَ حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنْقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً». رَوَاهُ مسلم .

Ibn 'Umar reported: Messenger of Allah said, "One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the

Day of Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the Days of Ignorance." [Muslim]

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Obligation of Obedience to the Ruler in What Is Lawful and Prohibition of Obeying Them in What Is Unlawful. Then he brought Allah's Statement:



"O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority." [An-Nisaa: 59].

The scholars say the people at the helms of affairs (*Wulaat ul-Amr*) can be classified into two: The rulers and the scholars.

The scholars are the leaders of the Muslims with a responsibility to explain and teach the *Sharee'ah*, educating and guiding people to the truth. So they are leaders in this respect. As for the rulers, they are the ones in charge of ensuring safety and protecting the *Sharee'ah* and compelling people to follow it. Therefore, both scholars and rulers have specific roles.

The scholars are the most important because they explain the *Sharee'ah*, educate the rulers about the *Sharee'ah* and request them to implement it. Thus, they make the rulers enforce the *Sharee'ah*. The rulers cannot understand the *Sharee'ah* except by way of the scholars; subsequently, it becomes obligatory for them to implement the *Sharee'ah* after learning it.

The scholars only have impact on the ones whose heart are filled with faith and Religious commitment; they are the ones who look up to the scholars and accept their guidance and guidelines. And the rulers will be revered by he who fears their ability to mete out punishment, even if he possesses weak faith. He dreads the rulers more than he respects the scholars and he may even fear them more than he may fears Allah, refuge is with Allah.

Hence, it is obligatory for the *Ummah* of Islam to have and obey the rulers and scholars. However, obedience to both group is subject to the obedience of Allah– the Mighty and Sublime based on His words:

"Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority."

Allah did not say: 'and obey the leaders among you'. This is because obeying the leaders is subjective, not independent, whereas obedience to Allah– the Mighty and Sublime - and His Messenger are unconditional. For this reason, Allah– the Mighty and Sublime - repeated the word 'obey' for the Messenger but not for the people in authority. Thus, obedience to the leaders comes after obedience to Allah and His Messenger *; so, it is not unconditional.

Because of the foregoing, if those who are in authority order disobedience to Allah, they do not have the right to obedience and followership because they have a Superior Authority above them: Allah– the Mighty and Sublime. Therefore, there is no obligation to obey them whenever they order what opposes His Command.

As for the Ahaadeeth mentioned by the author (may Allah shower blessings on him), one of them is the Hadeeth of Abdullah bin Umar, may Allah be pleased with both of them. He narrated that the Prophet said: 'It is upon a person to listen and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such a case, there is no obligation to listen or obey'.

His statement, 'It is upon a person', shows that it is obligatory, that it is obligatory for a Muslim to obey the leaders in what he likes or does not like. Indeed, if he is commanded to do that which he dislikes, he must carry it out even if he holds a contrary view or hates to implement it. The only exemption is if he is commanded with disobedience to Allah– the Mighty and Sublime- because obedience

to Allah is superior to all other commands. And there is no obedience to a creature in disobedience to the Creator.

This shows the falsehood of those who say they will not follow the leaders except in what Allah– the Mighty and Sublime - has commanded. That is, 'We will follow the leaders if they ask us to observe the Prayer and pay Zakat. However, it is not required of us to follow them if they command what is not in the *Sharee'ah* because they become lawgivers (like Allah and His Messenger) if obeying them is binding on us. We have only been asked to follow them when they order what is in accordance to the *Sharee'ah*.' This point of view is false and contrary to the Qur'an and *Sunnah* because if we were to say we would not follow them except in what Allah– the Mighty and Sublime - has commanded us then there will be no difference between them and us. Therefore, every person that commands good and forbids evil should be followed.

Hence, we say: rather, we have been commanded to obey them in what Allah has commanded us, as long as that has not been prohibited or become unlawful. We must follow them even in organisational matters at work. And this is because obeying them is in compliance with the command of Allah and His Messenger, preserving law and order, fleeing from rebellion against the leaders and from disunity. Thus if we say we will not obey them except in what we have been commanded, the implication of this is that there is no obedience to them (at all).

There are decrees which are not contrary to the *Sharee'ah*, though the *Sharee'ah* does not affirm it either. So, some people will say they will not obey such laws. But we say it is obligatory for you to obey them and you are a sinner, who is entitled to Allah's Punishment and the punishment of the leaders, if you disregard these laws.

It is incumbent on the rulers to punish such offenders, those who disobey their commands which they ought to follow. This is because disobeying the commands of the people in positions of authority, whereas Allah has commanded their obedience, is disobedience to Allah. Therefore everyone who disobeys Allah deserves a corrective

punishment as the leaders may deem fit.

An example of that is the traffic law. Traffic laws, as pronounced by the authorities, do not entail disobedience to Allah. Hence, anyone who contravenes the law is a disobedient one and a sinner, for example, a person driving in the wrong direction or against the flow of traffic. While driving, it is compulsory to stop at the red light and there are other such laws. It is an obligation to follow these laws. For instance, you must wait at red light without maintaining that Allah did not command this. The leaders have made the law and expected you to follow it, otherwise you would be a sinner because you would have stated your desire to neither listen nor obey your Lord. Refuge is with Allah.

Verily Allah- the Mighty and Sublime - has said: "O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority."

So also is the issue of crossing; it is known that a motorist on the main road has the right to proceed. Therefore, you should not proceed if you notice a motorist on a main road driving towards you while you are on a side road because the law forbids that.

Likewise, we must obey the rulers with respect to administrative procedures, judicial guidelines and other laws that do not oppose the *Sharee'ah*. Otherwise, anarchy will ensue, everyone will claim a right to judge based on his view and those who are in authority will have no say. Rather, they will be akin to leaders without authority and judges without power to adjudicate.

Hence, it is mandatory to obey the command of the rulers so long it does not entail disobedience to Allah. However, if they order us not to observe the *Jum'ah* prayer at all, or not to observe it and the Daily Prayers in congregation, we will tell them that there is no obedience to them in such. If they command us to cheat the populace in a matter, we will tell them that there is no obedience in such. We shall not obey them in doing what Allah has prohibited or forsaking what He has commanded.

Similarly, if they command us to shave our beard, as we have witnessed some countries commanding their citizens especially members of the armed forces to shave their beards, we will not obey them. On the other hand, those who ask their soldiers to shave their beards are sinners because of their opposition to Allah and His Messenger **

Likewise, we shall not obey them if they command us to trail our clothes below the ankles because it is one of the forbidden acts. Thus, we shall not listen to or obey them if they instruct us to do that because we, the leaders and the led, all have a Lord Whose Judgement supersede their judgement and ours.

Any command of the people in authority will fall into one of these three categories:

One: they command what Allah– the Mighty and Sublime - has commanded. In this case, their obedience becomes compulsory for two reasons:

The First reason: Allah- the Mighty and Sublime - has commanded it.

The Second reason: The rulers, like any other person, have commanded it. When a person commands you with a good, an obligation, it becomes binding on you to implement it.

Two: they command what entails disobedience to Allah— the Mighty and Sublime. In this situation, we will neither listen to them nor obey them irrespective of the personality involved. And if they mete out punishment on you because of that, they will be punished for that on the Day of Resurrection for two reasons. Firstly, they will be punished for the right of Allah involved because their command of disobedience to Allah in conflict to Him, the Mighty and Sublime. Secondly, they will be punished for your right because they oppressed you whereas they and you are all slaves of Allah, and it is not right for you to disobey Allah.

Three: they command something that contains no prohibition or command. In this case, it is obligatory for you to follow them; otherwise, you are a sinner, and they have the right to punish you or correct you as they may deem fit because you have contradicted the dictate of Allah regarding their obedience. For this reason, the Messenger of Allah said: 'It is upon a person to listen and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such a case, there is no obligation to listen or obey'.

And a worse case is he who does not consider giving oath of allegiance to the leader. Whoever says he has no allegiance to the ruler and the ruler does not have right over him, because the substance of this statement is that he does not have the right of listening, obeying or allegiance, is also a grave evil. Indeed, the Prophet informed us that the death of a person without an allegiance to a leader would have been in a State of Ignorance, not Islamic; rather, similar to the death of the people of Ignorance, we seek protection with Allah, and he will meet his retribution with Allah.

Hence, the obligation is for one to hold that he has a leader, a ruler whom he obeys except in what entails disobedience to Allah. If a person were to say: 'I will never pledge my allegiance,' we will say: 'The pledge of allegiance is not for the mass of people, it is only for the people of influence and might.'

Hence, we ask: did each individual citizen give a pledge of allegiance to Aboo Bakr, Umar, Uthman and Alee (may Allah be pleased with all of them)? Was it everybody that did so, even the kids and the aged ones, even the woman in her private chamber? The answer is negative. The people of Makkah, Taaif and other towns did not come to pledge their allegiance to Aboo Bakr, only the people of influence and might pledged allegiance to him in Madeenah. And the pledge of allegiance was complete as such.

So it is not necessary for everyone to give the pledge of allegiance, and this is inconceivable for the whole population. The masses are followers of the people of influence and might. Hence, he becomes the ruler once the people of influence have completed the pledge of allegiance, and it becomes an obligation to obey him in what does not constitute disobedience to Allah. Thus, whoever dies believing that he has no ruler, that he owes no allegiance to any ruler, would have died in a state of Ignorance.

Allah Alone grants success.

Hadeeth 666

Anas & reported: The Messenger of Allah & said, "Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned this hadeeth among the *Ahaadeeth* he brought under the obligation of following the rulers.

He reported on the authority of Anas bin Maalik (may Allah be pleased with him) that the Prophet said: 'Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you'.

'Hear and obey', who are you meant to obey? The rulers, even if an Abyssinian slave is made a ruler over you.

The Prophet ** was addressing the Arabs; he said even if an Abyssinian slave, a non-Arab and slave in every sense with a head similar to dried grape, is made a ruler over them. This is because the Abyssinian hair is not similar to the Arabian hair; the former's head looks like a raisin. This was said to drive home the message that even if the person in authority were to be an Abyssinian slave in all ramifications (he must be obeyed).

"...is placed in authority over you", this encompasses a supreme ruler and his governors.

Let us assume that a ruler, who is not an Arab but an Abyssinian

slave, comes to power forcefully and establishes his authority, we must listen and obey him. This is for a reason; if we do not listen to him or obey him, anarchy will ensue, there will be break down of law and order, security will cease and insecurity will take over. The important point is that we must listen to and obey our rulers except if they command with disobedience.

So, also is the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, and when someone is given preference over you'. Obedience is due to the people in authority at all times irrespective of our condition; whether you are happy to carry out the order because it tallies with your desires or you are not enthusiastic about it because you dislike it. If you are wealthy, you must listen and obey, and never be arrogant because you are rich. Likewise, you must listen even if you are poor without disobeying; do not say, 'they are rich people and I am poor.'

Listen and obey in all circumstances, even if the people in authority take exclusive possession of the common wealth, it is still necessary to listen and obey in what does not constitute disobedience to Allah.

If the rulers live in grandiose palaces, ride luxurious cars, wear the best clothes, marry women with harems of slave girls, and enjoy life to the fullest while the masses live in abject poverty, suffer from hunger and endure austerity measures, they must still obey the leaders. This is because we have our responsibilities and they have theirs.

It is upon us to listen and obey and it is for the leaders to be sincere with us and travel with us on the path of guidance of the Messenger of Allah . We should not go against listening to them and obeying them because they are misappropriating our common wealth; they have grandiose palaces, luxurious cars, beautiful clothes and similar symbols of affluence. The fact that they reside in palatial mansions and ride these cars while we are suffering, without a house and similar basic amenities, must not be a reason to disobey them. This is forbidden for us; it is obligatory for us to listen and obey even in a

self-centred state.

Indeed, the Prophet told the Ansaar: 'Verily you will experience the leader's aggrandising the wealth to themselves after me, so be patient until you meet me by the Pond'. He told the Ansaar more than one thousand and four hundred years ago: You will experience leaders misappropriating the common wealth after me; there have been leaders who oppress their subjects. 'So be patient until you meet me by the Pond'. Hence, the leader's corrupt tendencies must not stop us from obeying them; rather, we must obey their commands as long as they do not entail disobedience to Allah. And we have earlier explained that commands of the leaders are of three classes:

One: what Allah commands; it is obligatory to obey such for two reasons: Allah's command and because they command it.

Two: what Allah has forbidden; it is not permissible to listen or obey them in it even if they command it.

Three: what does not have any command or prohibition from Allah– the Mighty and Sublime. We must listen and obey in this case because the Prophet $\frac{1}{2}$ did not prevent obeying them except if they command act of disobedience.

We ask Allah to better our affairs all, the leaders and the led, and bestow His mercy on us. Verily, He is the One Who bestows.

Hadeeth 668

وَعَن عَبدِ الله بن عمرو رَضِيَ الله عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ الله ﷺ فِي سَفَرٍ، فَنَزَلْنَا مَنْزِلاً، فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ، وَمِنَّا مَنْ يَنْتَضِلُ، وَمِنَّا مَنْ هُوَ فِي جَشَرِه، إِذْ نَادَى مُنَادِي رَسُولِ الله ﷺ: الصَّلاةُ _ جامعة _ _ . فَاجْتَمَعْنَا إِلَى رَسُولِ الله ﷺ فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلاَّ كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلُّ أَمْتَهُ عَلَى خَيْرِ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ عَلَيْهِ أَنْ يَدُلُلُ أُمِّتَهُ عَلَى خَيْرِ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ

لَهُمْ، وَإِنَّ أُمَّتَكُمْ هذِهِ جُعِلَ عَافِيتُهَا فِي أَوَّلِهَا، وَسَيُصِيبُ آخِرَهَا بَلاَءٌ وَأُمُورٌ تُنْكِرُونَهَا، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ؛ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ؛ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هذِهِ هذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ؛ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هذِهِ هذِهِ مَهْلِكَتِي، ثُمَّ تَنْكَشِفُ؛ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هذِهِ هذِهِ مَهْلِكَتِي، ثُمَّ تَنْكَشِفُ؛ وَتَجِيءُ النَّانِ وَيُدْخَلَ الْجَنَّة، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُو يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، وَلْيَأْتِ إلى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ، وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ إِن اسْتَطَاعَ؛ فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ، فَاضْرِبُوا عُنُقَ الآخَرِ» رَوَاهُ مسلم .

'Abdullah bin 'Amr B reported: We accompanied Messenger of Allah & on a journey. We halted at a place to take a rest. Some of us began to set right their tents, others began to graze their animals while others were engaged in competing with one another in archery when an announcer of Messenger of Allah s announced that people should gather for Salat . We gathered around the Messenger of Allah and he (*) addressed us, saying, "Every Prophet before me was under obligation to guide his followers to what he knew was good for them and to warn the evil thing which he knew. As for this Ummah, it will have sound state and in its early stage of existence; but the last phase of its existence, will be faced with trials and with things you do not recognize. There will be tremendous trials, one after the other, and to each the believer will say, 'That is it'. Whenever a trial arrives the believer will say: 'This is going to bring about my destruction.' When this passes, another calamity will approach and he will say: 'This surely is going to be my end.' Whosoever wishes to be removed from the Fire (Hell) and admitted to Jannah should die with faith in Allah and the Last Day; and he should treat others as he wishes to be treated. He who swears allegiance to an Imam, he should give him the pledge in ratification and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward as a claimant (when one has already been installed), behead the second." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned this hadeeth in his book, *Riyaad us-Saaliheen*, under the chapter of obligation of obedience to the rulers. He reported it on the authority of Ibn Amr (may Allah be pleased with him and his father) who said: 'We were with the Prophet so on a journey then we got down in a place, and people too got down and scattered when they did so. Some began to set right their tents, other began to graze their animals, and others were competing with one another in archery, as it was the custom when people travel together have a rest whereby each will begin to get engaged in one thing or the other.

Then the announcer of the Messenger of Allah & came saying people should gather for Salat (that is saying, 'As-Salatu Jaami'ah'). This is similar to the announcement for eclipse prayer and a leader's call for a gathering. Rather than saying: 'O people let us meet in a so-so place', they will say people should gather for Prayer so people will assemble.

So people gathered and the Prophet addressed them that there had not been any prophet sent by Allah except that he directed his people to what he knew was good for them, and would caution them from what he knew to be evil. All the prophets used to admonish their followers; they would teach them what is good, direct them to it and encourage them on it. Equally, they would explain the evil to them and warn them against it.

Similarly, it is compulsory for the people of knowledge and the students of knowledge to explain what is good to the masses and encourage them on it, and explain what is evil to them and warn them against it. This is because the scholars of this Nation are the inheritors of the prophets; there is no other prophet after the Prophet. The line of prophethood had been sealed with him, and none remains except the scholars who receive his *Sharee'ah* and Religion. Hence, the responsibilities of the prophets, explaining good and encouraging it, explaining evil and warning against it, become the responsibility of the scholars.

Then the Prophet sexplained that Allah – the Mighty and Sublime - has put the success of this *Ummah* – the Ummah of Muhammadin its first epoch; that is, the first generation of the *Ummah* was in safety, not trials. There was no tribulation at the time of the Prophet si, likewise during the time of Aboo Bakr and Umar, may Allah be pleased with them.

And then, a slave of Mugheerah called Abu Lu'lu'ah, an evil Magian, murdered Umar. He harboured hatred for the Leader of the believers Umar (may Allah be pleased with him), so he stabbed Umar with a two-head dagger when he was leading a *Subhi* Prayer one morning. It was said that the dagger was poisoned and he stabbed him with it until he slit his stomach. Umar was carried away and he lived for another three days before he died (may Allah be pleased with him).

This evil man fled but the congregation pursued him. In the course of that, he killed thirteen more men because his dagger had its handle in its middle with two heads. So, he was stabbing people in all directions until one of the companions entrapped him with a mat, which made him commit suicide, refuge is with Allah.

From that moment, the trial began to rear its head. And the Prophet informed us in this *Hadeeth* that the trials would be successive, that is, a trial will make its predecessor appears lame. Hence, he said the trials would succeed one another such that the former will be lighter than the latter. A believer would say: 'This is my end,' because he would consider it as enormous at the beginning and think this would destroy him.

This will be followed by another trial that would make a mockery of the first and a believer would say: 'This is it, this is it. This is the greatest of trials'. Nevertheless, we ask Allah to save us from trials. A believer will remain patient and bear the trial, while hoping for reward from Allah, and he will seek refuge with Allah from it. In every *Salat* he will say: 'I seek refuge in You from the punishment of the grave, and from the punishment of the Fire, and from the trial of living and death and from the trial of *Dajjaal*, the False Messiah⁽¹⁾'.

¹ Al-Bukhaari reported it in the Book of Funerals. No: (1377)

Then the Prophet said: 'And whoever wishes that he should be removed from the Hell and made to enter Paradise, should die with faith in Allah and the Last Day'. We ask Allah to take your lives and ours on that. Whoever loves that he be removed from the hell and admitted into the Paradise, and we all love that, should die believing in Allah and the Last Day.

'And should treat others as he wants them to treat him': That is, he should relate with others as he would want them to relate with him. He should desire for people what he wants for himself and he should hate for people what he hates for himself. Such person will uphold the rights of Allah, believe in Him and the Last Day, and will uphold the right of other mortals. He would not relate with them except as he would want to be dealt with. Hence, he will not lie to them nor deceive them, he will not love that evil should befall them. If he comes, for instance, asking if a particular matter is permissible or not, we will say to him: 'Do you want people to relate with you as such?' If he says no, we would tell him to leave it notwithstanding its permissibility or otherwise.

You should leave it as long as you do not want people to relate with you as such and make this the yardstick of your relationship with people. You should only offer people what you would want them to offer you; treat them with kindness as you would want them to treat you with kindness – with good manner of speech and presentation, explaining with joy as you would want them to do to you. Such person would be saved from hell and admitted into Paradise.

We ask Allah- the Mighty and Sublime - to count you and us among them.

Hadeeth 669, 670 and 672

وَعَنْ أَبِي هُنَيْدَةَ وَائِلِ بن حُجْرٍ رَضِيَ الله عَنْهُ قَالَ: سَأَلَ سَلَمَةُ بنُ يَزِيدَ الْجُعْفَيُّ رَسُولَ الله ﷺ، فَقَالَ: يَا نَبِيَّ الله، أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمْرَاءُ يَسْأَلُونَا ؟ فَأَعْرَضَ عَنْهُ، ثُمَّ أَمْرَاءُ يَسْأَلُونَا ؟ فَأَعْرَضَ عَنْهُ، ثُمَّ

سَأَلَهُ، فَقَالَ رَسُولُ الله ﷺ: «اسْمَعُوا وَأَطِيعُوا؛ فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلُوا،

Wa'il bin Hujr reported: Salamah bin Yazid Al-Ju'fi asked Messenger of Allah : "O Prophet of Allah! Tell us, what you command us to do if there arises over us rulers who demand of us what is due to them and refuse us what is due to us." Messenger of Allah turned away from him, but he repeated the same question. Thereupon Messenger of Allah said, "Listen to them and obey them. They are responsible for their obligations and you are accountable for yours." [Muslim]

وَعَنْ عَبْدِ الله بنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﴿ إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ، وَأُمُورٌ تُنْكِرُونَهَا! ﴿ قَالُوا: يَا رَسُولَ الله، كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَّا ذلِكَ؟ قَالَ: ﴿ تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ ، وَتَسْأَلُونَ اللهَ اللَّهَ مَنْ أَدْرَكَ مِنَّا ذلِكَ؟ قَالَ: ﴿ تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ ، وَتَسْأَلُونَ اللهَ اللَّهِ لَكُمْ مَنفَقٌ عَلَيه .

Abdullah bin Mas'ud reported: Messenger of Allah said, "There will be discrimination after my death and there will be other matters that you will disapprove." He was asked: "O Messenger of Allah! What do you command us to do when we are encountered with such happenings?" He answered, "Give what is due from you and supplicate to Allah for your rights." [Al-Bukhari and Muslim]

وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَال: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَليَصْبِر، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً» متفقٌ عَلَيه .

Ibn 'Abbas & reported: Messenger of Allah * said, "If a person notices in his ruler what he dislikes, he should show patience

because he who departs from the (Muslim) community a cubit, dies like those who died in the Days of Ignorance." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned these *Ahaadeeth* in his book, *Riyaad us-Saaliheen*, under the chapter of obligation of obedience to rulers. They contain evidence for the following:

One: in the *Hadeeth* of Waail bin Hujr (may Allah be pleased with him), the Prophet * was asked about rulers that will demand for their rights while they deny others of their rights. The ruler here encompasses the supreme ruler and the subordinates because there is no ruler except he has a superior until the rule returns to Allah.

So, he was asked about such leaders – those who demand obedience, assistance in Jihad and other matters requiring help from the populace- but fail to render the rights of the masses to them; they are unjust to the people and usurp their wealth.

Then the Prophet # turned away from him, as if he detested the question or did not desire to open this discussion. However, the questioner asked him again. Then he # directed that their rights should be discharged accordingly; they will bear their deeds and we will bear ours. We have a responsibility of listening and obedience while they have a responsibility to rule us with justice. They should not be unjust to anybody, but preserve the limits of Allah for the servants of Allah, implement the rule of Allah on His earth and fight the enemies of Allah. This is what is required of them. If they act accordingly, then this is the desired goal. However, if they fail to act, we will not say: 'You have failed to discharge your responsibilities; hence, we will not give you your rights'. This is prohibited. We must discharge our responsibilities: listening and obedience, going out with them for Jihad, praying behind them in congregation and during the festivals among others and we will ask Allah for our rights.

What the *Hadeeth* indicates and the author (may Allah shower blessings on him) affirmed is the creed of *Ahlus Sunnah wal Jama'ah*, the belief of the *Salaf Sâlih* (The Pious Predecessors). Listening and obeying the rulers, not defying them in what necessitate obedience or stoking flame of rancour and malice against them, is the creed of *Ahlus Sunnah wal Jama'ah*.

Indeed, Imam Ahmad (may Allah shower blessings on him) was beaten by the ruler; they beat him and dragged him with a mule. He would be whipped until he would lose consciousness in marketplaces and he is the Imam of *Ahlus Sunnah wal Jama'ah*. Irrespective of this, he would supplicate for the ruler and he would refer to him as the Leader of the believers. Indeed, they ordered him at a point to give up narrating Hadeeth; he obeyed the order and stopped teaching openly. He began moving around, visiting different places, so his students started coming to him and he would teach them *Hadeeth*.

He did all these in order not to oppose the ruler because, as it has been earlier mentioned, the companions asked: 'O Messenger of Allah, should we not oppose them?' His response was: 'Your best leaders are those whom you love and they love you, and your worst leaders are those whom you hate and they hate you, you curse them and they curse you'. They said: 'Should we not oppose them? He said: 'No, so far they establish the *Salat* for you'. He repeated this twice. For this reason, we cannot go against them so far they establish the Prayer; rather, we should hear and obey them and discharge the responsibilities on us and for them is what they do.

And at the end of the *Hadeeth*, the Prophet $\frac{1}{2}$ said: 'Whoever notices in his ruler what he dislikes, he should show patience' - he should remain patient. He should bear it without confronting him or complaining because he who departs from 'the (Muslim) community, dies like as it was in days of *Jaahiliyyah*' that is, he did not die in a state of Islam and refuge is with Allah.

This may have two meanings:

One: he dies in a state of Ignorance, meaning his heart derailed, refuge is with Allah, until this sin becomes the reason for his apostasy.

Two: another meaning is that he dies like the death of the times of Ignorance, because the people of *Jaahiliyyah* did not have a ruler, but heads and chiefs who lacked authority comparable to the Islamic authority. Therefore, he would have died in such state.

The important point is that we must hear and obey the people in authority except in one situation – we will not obey them if they command us to disobey the Creator. If they ask us to shave our beard, trail our clothes or trousers, abandon the Prayer or fasting in Ramadan, we will tell them they do not have right of obedience in these matters. We will never follow them in any sinful act irrespective of who might be involved. However, we must obey them whenever they command anything devoid of sin.

Two: It is not permissible for us to oppose the leaders.

Three: It is not permissible for us to discuss what may incite rancour against the ruler or cause hatred towards them because these entail great evil. It may appear to one that discussing such matters is a sense of vigilant concern and a process of revealing the truth. Publicly declaring the truth is not from behind the veil, it should be in front of the ruler and you will tell him: 'You did so-and-so which is not good; you left so-and-so, which is an obligation'.

There is no sense of revealing the truth in you attacking from behind the scene, abusing the ruler and becoming famous for that. This is only a source of corruption, which may lead to hatred and revolt against the rulers. This may snowball into a greater evil, which is armed rebellion against them and renouncing their pledge of allegiance, refuge is with Allah.

It is essential for us to be careful in these matters and tread the path of *Ahlus Sunnah wal Jama'ah*. Whoever wants to know that should read the published books of *Sunnah* on this matter. He will find out

how the Imams of the People of knowledge in this *Ummah* used to extol the leaders; he would see how they used to establish what the Messenger of Allah & had commanded about not opposing the rulers, and showing them obedience in what is not a sin.

Indeed, Shaykh ul-Islam Ibn Taymiyyah (may Allah shower blessings on him) mentioned this towards the end of his book, *Al-Aqeedah ul-Waasitiyyah*, a concise but significant book of creed. He mentioned that from the guidance and path of *Ahlu us-Sunnah Wal-Jama'ah* is to believe in the obligation of pledging allegiance to the rulers. They believe in the responsibility of performing Hajj, Jihad, festivals, and praying in congregation with the leaders whether they are just or unjust. Indeed, if a ruler is unjust, *Ahlu us-Sunnah Wal-Jama'ah* believe in the obligation of performing Hajj, Jihad, establishing the Prayer in congregation and the Festival Prayers with him except we witness a clear disbelief which we have a justification against from Allah– the Mighty and Sublime.

Then it becomes obligatory for us to do everything within our capacity to remove such ruler and replace him with a better candidate. As for other sins that the leader may commit, *Ahlu us-Sunnah Wal-Jama'ah* believe the ruler still retain the right of allegiance. He still has the right of obedience and it is not permissible to oppose him, incite people against him or engage in other greater evils.

Evil cannot be repelled with evil, rather repel evil with good. As for repelling evil with evil, if they are similar in magnitude and dimension then it has no benefit but if it turns out to be more evil, as it is wont to be, then that is a great evil.

We ask Allah- the Mighty and Sublime - to guide our rulers and their subjects towards their duties and facilitate for all what is expected of them.

Hadeeth 671 and 673

Abu Hurairah & reported: Messenger of Allah & said, "Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whosoever obeys the Amir (leader), in fact, obeys me; and he who disobeys the Amir, in fact, disobeys me." [Al-Bukhari and Muslim]

Abu Bakrah & reported: I heard Messenger of Allah & saying, "He who insults the rulers Allah will insult him." [At-Tirmidhi]

Commentary

These are the two remaining *Hadeeths* under the chapter of obligation of obedience to the rulers in what is not sin to Allah— the Mighty and Sublime. It is narrated on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah—the Mighty and Sublime. And whoever obeys the ruler in fact obeys me, and whoever disobeys the ruler disobeys me'.

The Prophet **s** explained in this *Hadeeth* that obedience to him is obedience to Allah. Allah– the Mighty and Sublime - says:

"He who obeys the Messenger (Muhammad), has indeed obeyed Allah" [An-Nisaa: 80].

The Prophet s would not command anything except based on

revelation, he would only instruct using the *Sharee'ah* that Allah has designed for him and his *Ummah*. Therefore, whenever he orders anything, such directive is the *Sharee'ah* of Allah. Hence, whosoever obeys him has obeyed Allah– the Mighty and Sublime, and whosoever disobeys him has disobeyed Allah– the Mighty and Sublime.

And when a person obeys the leader, he has obeyed the Messenger because the Prophet \$\mathbb{\matha}\mathbb{\m

There are numerous *Ahaadeeth* on this. He commanded obedience to the rulers, and you do so you have followed the Messenger of Allah– the Mighty and sublime, you have obeyed Allah– the Mighty and Sublime- when you obey Messenger of Allah ...

This *Hadeeth* and the preceding ones and others, which the author did not mention, all point to the obligation of following the leaders except in disobedience to Allah. Indeed, there are many benefits in obedience to the leaders: security, stability, absence of anarchy and absence of following desires.

But when the leader is disobeyed in a matter that requires obedience, anarchy will occur, everyone will be overwhelmed by his personal opinion, safety will disappear, matters will turn bad and tribulations will multiply. For this reason, it is obligatory for us to listen and obey our leaders except if they order us with disobedience to Allah; judgement belongs to Allah, our Lord and their Lord. So we will not follow them in that, we will rather say to them: 'It is obligatory for you to avoid disobedience to Allah, why do you now command us to do it? So we will neither listen to you nor obey you'.

And we have said earlier that the directives of the people in authority can be divided into three:

¹ Muslim reported it in the Book of Leadership. No: (1847)

One: what Allah– the Mighty and Sublime - has commanded. For instance, if they ask us to observe the congregational prayer in the mosque, command us with good and forbid us from evil and similar matters. So, this becomes an obligation for two reasons: it is basically an obligatory act and the people in authority have commanded it.

Two: they command us to disobey Allah. It is not permissible for us to obey them in this case irrespective of who is involved. For instance, if they command us not to observe the Prayer in congregation, shave our beard, trail our cloth on the ground, be unjust to the Muslims by usurping their wealth or by beating them, or similar acts. Such command is not to be followed and it is not permissible for us to obey them on it. However, we must advise them by saying: 'Fear Allah, this thing is not permissible; it is not permissible for you to command us, the slaves of Allah, to disobey Him'

Three: they command us with what does not have any directive, command or prohibition, from Allah and His Prophet. In this case, it is obligatory for us to follow them. Examples are their enacted regulations that do not contradict the *Sharee'ah*, it is obligatory for us to conform to those laws. When people do that, they will experience security, stability, serenity, tranquillity and mutual love.

Then the author (may Allah shower blessings on him) mentioned the last *Hadeeth* under this chapter, the *Hadeeth* of Abu Bakrah (may Allah be pleased with him). The Messenger of Allah said: 'Whoever disgraces the ruler Allah will disgrace him'.

Disgracing the ruler can come in many ways:

One of the ways is making a mockery of the commands of the ruler. When such person is commanded to do a thing, he will say: 'See what he said'.

Also, such person will never appreciate whatever the ruler does; he will say: 'See what he has done'. He wants to deride the authority of the ruler in front of the people. The populace will definitely belittle the ruler once his command is belittled. They will not comply with his orders again nor will they avoid his prohibitions.

Hence, whoever disgraces the ruler by broadcasting his faults, abusing him, defaming him and seeking popularity through that has made himself a target of Allah's disgrace. This is because if he degrades the leader with things like these, the populace will rebel against him and defy him, which will be a cause of evil; hence, Allah will disgrace such person.

If Allah disgraces him in this world, he has tasted his punishment. However, if Allah— the Mighty and Sublime - does not disgrace him here, he will be entitled to disgrace in the Hereafter, refuge is with Allah. Indeed, the statement of the Messenger of Allah : 'Whoever disgraces the ruler Allah will disgrace him' is true. And Allah— the Mighty and Sublime - will assist whoever assists the ruler because he has aided the ruler on good and righteousness. Therefore, if you explain the rights of the Sultan to people, you have helped them regarding his obedience in what does not entail disobedience to Allah. The benefit is enormous, provided such is upon piety and goodness.

We ask Allah for protection for you and us from what makes the face angry, and help towards what He loves and is pleased with.